

SERMONS

PREACHED UPON

Severall Occasions,

BY

LANCELOT DAWES, D.D.

Now Minister of *Barton* in *Westmorland*,

and sometimes fellow of *Queens*

Colledge in *Oxford*.

MATH. 23. 37, 38.

*O Jerusalem, Jerusalem, how often would I have
gathered, &c.*

LONDON.

Printed for *Humphrey Robinson*, at the three
Pigeons in *St. Pauls Church-yard*,

MDCLIII.

SERMONS

PREACHED UPON

Several Occasions,

BY

LANCELOT DAWKINS, D.D.
Now Minister of Barton in Northamptonshire
and sometimes Fellow of Queens
College in Oxford.

M.A. 1637.

Oxford, Printed by I. Iaggard, 1638.

TO WOOD

Printed for Humphrey Robinson at the three
Pigeons in St. Pauls Church-yard.
MDCIII.

The Contents.

First Sermon.

Gods Mercies and Jeresalems miseries. p. 1

Jeremie 5. 1.

*Runne to and fro by the streets of Jeresalems, and behold war; and know
and inquire to the open places thereof: If ye find a man, if there be any
that enquireth Judgment, and seeketh the truth, and I will spare.* pag. 1.

Second Sermon.

Matth. 26. 15.

What will ye growe and I will devour him, and his house. pag. 2.

Third Sermon.

Matth. 27. 3, 4.

*Then Judas which betrayed him saw that he was condemned, repented himself,
and brought again the thirty pieces of silver unto the Chief Priests and Elders
saying, I have sinned, betraying the Innocent blood: but they said, what is
that to us (see thou to that) and when he had cast down the silver pieces in
the Temple, &c.* pag. 3.

Fourth Sermon.

Psal. 82. 6, 7.

I have said ye are gods, but ye are all like men.

pag. 105.

Fift Sermon.

Galat. 3. 10.

*As many as are of the works of the law, are under the curse: for it is written
in the book of the law that continueth not in all things which are written in the
book of the law to do them.*

Pag. 139.

Sixt Sermon preached at the funeral of Dr.

Senhouse, Bishop of Carlisle.

Job. 14. 14.

*If a man die, shall he live again? all the dayes of my appointed time will I
wait till my changing come.*

pag. 159.

The

The contents.

The second part.

Four Sermons on this Text.

Luk. 12. 32.

Fear not little flock, for it is your fathers pleasure to give you the kingdom.

pag. 1.

The second Sermon upon the same.

pag. 39.

The third Sermon upon the same.

pag. 55.

The fourth Sermon upon the same.

pag. 87.

Fifth Sermon.

March. 7. 23, 23.

Many will say unto me that day, Lord, Lord, have we by thy name prophesied, and then I will profess to them, I never knew you.

pag. 98.

Sixth Sermon.

Jer. 22. 3.

Thus saith the Lord, Remember ye Judgement and Righteousness.

pag. 129.



Gods



GODS
MERCIES
AND
IERVSALEMS
MISERIES.

JEREMIE 5. 1.

¶ Runne to and fro by the streets of Ierusalem, and behold now, and know and inquire to the open places thereof: if ye can find a man, or if there be any that executeth Iudgement and seeketh the Truth, and I will spare it.



Any means did the Lord use to reclaim *Ierusalem* from her rebellion against him, by sundry commemorations of his benefits he wooed her, by the sweet promises of the Gospel he incited her, by the captivity of her sister *Samaria*, he forewarned her, but yet she continued like her forefathers (a) a faithlesse and stubborn generation, a generation that set not her hearts aright, she runs still on a wrong Bias, in

^a Psal. 78.

- stead of being a faithfull Sponse, she becomes a filthie harlot, and (b) playeth the Whore upon every hie mountain, and under every green tree, her (c) wine is mixed with water, her silver is become drosse, her Princes rebels and companions of thieves, and as she growes in years, so she increaseth in all impieties, she which at the first did onely pull little sinnes with the small (d) cordes of vanity, doth now draw greater transgressions with the huge cartropes of iniquity; so that now (g) from the sole of her foot to the crown of her head, there is nothing sound in her but wounds and swellings, and sores full of corruption. In this case God, (h) which cannot abide wickednesse, neither can any evil dwell with him, as the Psalmist speaketh, begins to loath her, and to give her up into the hands of her most savage and cruell enemies, (the Chaldeans) who shall (i) defile the holy Temple, and make Jerusalem a heap of stones. Oh, but shall the husband be foun-kind to his Spoute (k) whom he hath married unto himself? shall a Father be so severe to his child? shall the God of mercy be so unmerciful unto his chosen? (l) Shall not the judge of the world do right? farre be it from God, that hee should slay the righteous with the wicked. God answereth, that there is no reason, why she should repine against him, or accuse him of cruelty: her Apostasie is so generall, her disease (like a Gangrena) is spread through every member of the body, her malice is so incurable, that he cannot without impeachment of his justice, spare her any longer. Runne to and fro by the streets of Jerusalem, &c. as if he had said, O yee men of Judah and inhabitants of Jerusalem, do not say that your teeth are set on edge, because (m) your fathers have eaten sowre grapes: do not object, that my wayes are not equal: it is your wayes that are unequal: it is your sins that brings this heavy doom upon your heads: whether this be so or not, you your selves be Judges: for I beseech you seek up and down, not in the Countiey towns onely, and villages of Judah, but in the Metropolis of the whole Kingdome, in the (n) holy City, run through every corner of it, search and enquire in the houses and allies and back-lanes, and high streets thereof, marke their conditions, observe their practises, consider their behaviour, take a full view of their whole carriage, if after such enquiry, there be found but one man amongst the whole multitude that searcheth
- b Jere. 3.6.
c Isa. 1.22.
d Isa. 5.18.
g Isa. 1.6.
h Psal. 5.4.
Psal. 79.1.
k Jer. 2.2.
l Gen. 18.25.
m Ezech. 18.
n Matth. 4.
Ist. 52.1.

feareth me, or maketh any conscience of his wayes, and I will spare the whole City for that one mans sake: but if after you have sought man by man, there be not one godly man found amongst them all, think it not cruelty, if now at length I inflict (in justice) my judgements upon her: the summe is contained in this short proposition: *I will spare Ierusalem if there can one righteous man be found in her.*

Wherein wee may observe these two principall points: Gods mercy, in that hee would have spared *Ierusalem* for one mans sake; *Ieruselems* misery, in that not one righteous man can bee found in her; the former I deliver in this proposition; Gods mercy in sparing doth exceed his justice in punishing, and with this wee will beginne.

But alas, who am I dust and ashes that I should intreat of this Doctrine. Subject? it is a bottomelesse depth, who can dive into it? it is an unaccessible light, who can behold it? if the Heathen *Simoni-Tull. de natu. deorum.* after three dayes study how to describe God, was further from any resolution in the latter end, then when he first began: nay, if (o) *Moses* (a man more familiar with God then any that ever lived upon the face of the earth) when he was put in a clift of a rock, and covered with Gods hands, could not behold the glory of his face; then may it not seem strange, if the tongues of men and Angels faile in describing the very back parts of this one attribute, being more proper and essentiall unto God then any whatsoever. That *Tyrian* proved the wisest in the end, who having concluded in the Evening with his fellowes, that he which could first in the next morning behold the Sun (which they worshipped as a God) should be King; looked not toward the East where he riseth, but towards the western mountains where his rayes did first appear. We will follow his Example, and seeing we cannot seek into the fountain at which the *Cherubs* did cover their faces: let us behold it in the mountains, that is, the Prophets and Apostles, as *Ierome* expounds the word, or the mountains, that is the creatures and works of God, in all which it doth most clearly shine: there is no work of God in which there do not appear such manifest Characters of his mercy, that he which runneth may read them. Those benefits intended towards his children; as namely Election before all time, creation in the

Justin. l. 18. 3

Hieron. lib. 11. Comment in Exech.

beginning of time, Vocation, Redemption, Justification in the fulnesse of time, Glorification after all time, &c. To prove them to be so many rivers of the bottomlesse Ocean of Gods never dying mercy; it were but to busie my self about a principle, which I hope none of you will call into question: Gods almighty power is manifested unto us, in that he hath created the world of nothing, (p) and made all the host of heaven by the breath of his mouth: and it is a property, in describing of which, Gods Secretaries do strive to be eloquent. Job to shew it saith, that (q) hee spreadeth out the heavens like a Canopie, and walketh upon the height of the Sea, that he maketh the Starres, Arcturus and Orion, and Pleiades, and the climates of the South, Elisha sets it forth under Behermoth, whose taile is like a Cedar, and his bones like staves of brasse, yet the Lord leadeth him whither suer he will; and under Leviathan, which makes the depth to boile like a pot, and the sea like a pot of ointment, and yet the Lord can put a hook in his nose, and pierce his jawes with an Angle. David to shew it, saith, that he maketh the mountains to skippe like Rammes, and the little hils like young sheep: Esay, to expresse it saith, that (f) all nations before him are as a droppe of a bucket, and are counted as the dust of the ballance, that hee taketh away the Isles as a little dust, that he hath measured the waters in his fist, and counted heaven with a span, & comprehended the dust of the earth in a measure, and weighed the mountains in a weight, and the hils in a ballance, and yet his mercy goeth beyond his power, in that his omnipotency hath made nothing but what his mercy moved him to create, and it comes after too, in preserving, and guiding, and protecting by his heavenly providence (a branch of his mercy) whatsoever his powerfull hand hath made, if he should but once stop the influence of his mercy, all the works of his hands should preferitly be annihilated. (r) The earth is full of the mercies of the Lord (saith the Psalmist) hee saith not the heavens saith Austen, *Quia non indigent misericordia ubi est nulla miseria*: they needed no mercy where there is no misery; and yet in another place hee addeth the heavens too: thy truth (an other of his attributes) goeth unto the clouds, there it stayeth, but thy mercy goeth further: it reacheth unto the heavens, in fewer words: It is over all his works.

But

p Psal. 33. 6.

q Job. 9.

r Job. 40.

Psal. 114.
f Isa. 40.

r Psal. 33. 5.

*Augustin in
illum locum.*

Psal. 14. 5. 9.

But my text leads me to entreat of his mercy, as it hath reference unto his justice; where you shall finde that of two infinites one doth infinitely surpasse an other, to bee called a mercifull God, and the father of mercy is a title wherein God especially delighteth, but he is almost never called the God of judgement; here how hee proclaimeth himself: *The Lord, the Lord, strange*, there is one Epithete of his power; *merciful, gracious, slow to anger, abundant in goodnesse, and truth, reserving mercy for thousands, forgiving iniquity and transgression and sin*: there are six of his mercy. Then comes his justice in punishing of offences: *not making the wicked innocent, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation*: there he confines his justice, hee saith unto it as he doth unto the seas in Job: (w) *Hither shalt thou goe, and thou shalt go no further, here shalt thou stay thy raging waves*, it shall not passe the fourth generation, and that is more then Ordinary, if it come so farre, it is but as a high spring, upon such as hate him: but his mercy flowes like a boundlesse Ocean, upon thousands of those that love him. Nay the Prophet tels us, that to punish, is with God a rare and extraordinary work. (x) *The Lord* (saith he) *shall stand as in mount Perazim, hee shall be angry as in the valley of Gibeon, that hee may do his work, his strange act*. This is an act of judgement, where you see that to punish, with him is an uncouth and strange work, an act indeed, unto which without compassion of justice, hee could not be drawn; he is more loath to put out his hand for to inflict a judgement, then ever was Octavius to subscribe his name to the execution of any publike offender, whose usuall speech was this, *Ultimum me scirem literas*, I would to God I could not write. How oft doth miserable man offend against his maker & surely if the just man fall seven times, then the wicked falleth seventy times seven times, and yet he maketh his Sunne to shine upon them both; he makes his rain to fall upon them both, still almost he containeth the sword of his justice within the sheath of his mercy: If in case he be enforced to draw it, he is as it were touched with a feeling of that which the wicked suffer; hear himself speak, *Therefore thus saith the Lord of hosts, the holy one of Israel, ah, I will ease me of mine adversaries, and avenge me of mine enemies*: it is a kinde

Job. 38. 11.

Job. 38. 11.

Exo. 20. 5, 6.

Exo. 28. 12.

Sueton.

Isa. 1. 24.

of ease to be avenged of thine enemy, and therefore God, when the Jews continue still to provoke him to his face, will ease himself by inflicting his judgements upon them, *I will ease me of mine enemies*: but it comes with an (*ah*) or (*alas*) it is pain and grief to him, he is wounded to the very heart, his bowels are rolled and turned within him; a few tears might have made him sheath his sword, and deferre his punishments; the history of *Ahab* will prove as much, who was one that had sold himself to work wickednesse, that provoked the Lord more then all the Kings of Israel that were before him, then *Baasha*, then *Omri*, then *Jeroboam* the son of *Nebat* that made Israel to sin, therefore the Lords sends unto him the Prophet *Elijah* telling him, that in the field where the dogs licked up the blood of *Naboth* they should lick his blood also, and that he would wipe away his posterity as one wipeth a dish, when it is wiped and turned upside down. *Ahab* hath no sooner rented his clothes at the Prophets words, then God repenteth him of what he had threatned: *Seest thou how Ahab is humbled before me?* a simple humiliation God wot, only in outward shew, and yet shall suffice to revoke part of Gods judgements against him, because he submitteth himself before me, *I will not bring that evil in his dayes upon his house*. *Nineve* had multiplied her transgressions as the sand upon the sea shore; she had by her sins blown upon the coals of Gods anger against her; but yet he will not come upon her as a thief in the night to destroy her, she shall have *fourtie dayes warning*, and if in the mean time she will turn her playing into praying, and her feasting into fasting, and by covering her self with sackcloth, hide from his eyes her broad sails of pride, he will make it known unto her, that he was not so ready before to lend a left ear of justice to her crying sins, as he is now to afford a right ear of mercie to the cry of her sinners: *he will repent of the evil that he had denounced against her, and will not do it*. The old world had so defiled the earth with her cruelties, and the smoak of her sins did so fume up to Heaven into the Nostrils of God, that he was sorry in his heart that ever he had made man: yet he will not presently destroy this wicked generation, there shall be an hundred and twenty years for repentance, before he will purge this *Angam flabulum*, with a deluge of waters.

Nay,

Nay, such is the never drying stream of his mercies, that for the righteous sake, the wicked though they do not repent, shall fare the better. God is not like to the Emperour *Theodosius*, who for the offence of a few, put all the *Theſſalonians* to the sword: but rather (if without offence the Potter may be compared to the clay) like to that *Persian* General, who spared *Delos* because that *Apollo* was born there; or *Cæſar* who made the *Cnidian*s free men for *Theopompus* his sake: it wasan opinion of the Heathen, that for one evil mans sake, many good men were put to the worſe,

Ruff. Hiſt. Eccleſ. lib. 2. cap. 28.

Herod. Lib. Plut. in Cæſari.

— *Pallas exurere Gentem*

Argivum atque ipſos voluit ſubmergere ponto:

Pallas overthrew the whole navie of the *Argives*:

Vingil. 1. Lib. Envid.

Unius ob noxam & furias Ajacis Oilei,

for the ſin of one man by name, *Ajax* the ſon of *Oileus*, and *Ποταμι* & *Ευμνο* & *Πίν* & *Χαλ* & *Διδ* & *Ε* & *Τραυπ*, God puniſbeth a whole City for one mans ſin, and ſends upon it *Ajadr* & *Χολ* & *Πο*, ſamine and plague for the ſin of ſome particular, it is not ſo: God never puniſheth one man for anothers offences: if thou object unto me, that the *Iſraelites* were plagued for *Dauids* treſpaſſe, I anſwer, *Dauids* ſin did occasion that puniſhment which the *Iſraelites* did juſtly deſerve for their own iniquities: for howſoever *David* in reſpect of himſelf (who deſerved more) called them ſheep, yet indeed they were *Wolves in ſheepſkins*: and verily in this particular, we have an evident demonſtration of his mercies: for fiſt, of three ſeveral puniſhments, he gives him leave to chuſe which of them he would: When *David* had choſen the Peſtilence for three dayes, indeed he ſent his deſtroying Angel; but before his ſword was half drawn, he puts it up again, and repenteth him of the evil, and abridgeth the time: Now we know that every ſubſtraction from his judgements is a multiplication of his mercies, and how far he is from puniſhing the righteous with the wicked, let *Sodom* witneſſe, a ſink of the filthieſt ſins, a cage of the uncleaneſt birds, a den of the wicked-eſt theeves that ever the earth bred: yet he will not raſhly come upon her, but *fiſt he will go down and ſee whether they have done altogether according unto that cry which was come unto him*, and if there can but fifty righteous men be found in five Cities, which

Heſiod. op. & dies.

Gen. 18. 22.

was.

Acts 27.

was but for every City ten, nay, if but fourty, nay, if but thirty, nay, if but twenty, nay, if but ten can bee found amongst them all, which was but for every City two, he will not destroy the Citie for those mens sake: when none can be found save just Lot, he will not subvert Sodom before he be brought out of the City, nay, he will spare the whole City of Zoar for Lots sake: if good Paul be in the ship, all that are with him, even the barbarous Souldiers shall for his sake come safe to land. But of all others (that I may end this point where I began it) *Jerusalem* in my Text is most famous: whom the Lord doth so tenderly compassionate, that if within her spacious walls, amongst so many millions of souls, one righteous man could have been found, either among the Nobles or Magistrates, or Priests, or people, he would have spared *Jerusalem* for that mans sake.

Use. 1.

Rom. 5. 20.

And is this true? be not then dismayed thou fainting and drooping soul, whom the burden of thy sins hath pressed down to the brink of hell: is there such a thunder-threatning Cloud of Gods justice set before thine eyes, that thou thinkest it impossible that the Sun of his favour should pierce through it into thine heart? deceive not thy self, where sin aboundeth, there grace superaboundeth; thou art a fit Subject for God to work upon: where should the Physitian shew his skill, but where the greatest maladies do reign: and where can God better shew his mercie, then where is the greatest abundance of mans misery? the desperate diseases that can befall the soul of man, dead Apoplexies, unclean Leprosies, dangerous Lethargies, remediless Consumptions, whatsoever they be, God can as easily cure them, as the smallest infection: and as he is able, so is he most willing to do it, because his mercy (as I have already proved) is his chiefest attribute, and every attribute of God is the Essence of God, so that he can no more cease from his works of mercy, then the eye being well disposed from seeing, or the fire from heating, or the Heaven from moving, or the Sun from shining: he that denyeth this is a Traytor to the King of Heaven, because he gain-sayeth that stile wherein God especially delighteth. There is no sin of it self so hainous, but God can wipe it away: he will forgive wicked *Manasses* as well as righteous *Abraham*, ten thousand talents as one penny.

Suppose

Suppose that all the sins that ever were committed, from the murder of *Cain* to the treason of *Judas*, laid upon thy shoulders, there is no more proportion between them and Gods mercie, then between *stillam muria & mare Aegeum*, betwixt a drop of brine and the *Aegean*, nay the great Ocean, the snuff of the Cand'e, and the light of the day, or a mote in the Sun, and the Globe of the high Heaven. Flie unto the throne of grace, and though thy sins were bloody like Scarlet, he will make them as Wool; and though thou be as Purple which is twice dyed, to wit, in the Wooll and in the Cloth: Though thou be dyed in the Wooll (the first lineaments of nature) with original depravation, and in the Cloth (after thy natural perfection) with actual transgression, yet he will make thee as white as the snow in *Salmon*: he will binde all thy sins in a bundle, and cast them into the bottom of the Sea, he will nail them unto his Sons Crosse, he will remove them as far from thee as the East is from the West, or the North distant from the South. No man ever begged an alms at Gods hand in faith, and returned empty. Heaven gates are never shut when penitent sinners knock, there is a Master of requests in that Court, which is more ready to prefer thy Petition unto God, then thou canst be to request his help, and will he which for ten mens sake would have spared *Sodom*, and for one mans sake have passed by the crimson sins of *Jerusalem*, who was moved with compassion at the hypocritical repentance of wicked *Ahab*, and revoked his Sentence at the counterfeite humiliation of proud *Niniveb*, stop his ears at the petition of any penitent sinner? doubt not but he will hear thy petition and give his royal assent to that thou desirest, though thou canst but with *David* roar and not speak, or with the poor *Publican* utter a short and abrupt speech, O Lord be merciful unto me a sinner, &c. or with *Hezekiah* chatter like a crane, and mourn like a Dove. Oh then flee unto him as a Dove unto the Windows, hide thy self in the holes of the true Rock, put thy finger in Christs side, there thou shalt finde both Oyl to soften and Wine to cure thy festered soul, cry mightily to God with *Niniveb*, say with *David*, I have sinned, mourn with *Hezekiah*, weep bitterly with *Peter*, fall down at *Jesus* his feet with *Mary Magdalen*, say with blinde *Bartimaeus* in the Gospel, O Son of David have mercy upon me. And doubt not

Cicero de finibus.

Esay 1.

Esay 38. 14.

Cant. 2.

2 Sam. 12. 13.

Math. 26.

John 11.

Mark 10. 47.

not but God will be mercifull unto thy finnes, and make his favourable countenance shine upon thee.

U/2.

Again, is Gods mercy such that hee will spare the wicked for the righteous sake? Here then yee sonnes of *Belial*, may learne this lesson to spare the righteous for the wicked sake. I mean to cherish and to make much of all those that fear the Lord, if for no other reason, yet even for this, because such men are often times a means to keep away Gods judgements from the evil doers, the chaffe shall not be burned as long as it is mingled with the wheat. *Plinarch* saith, that in the sacking of Cities such houses as were erected near unto a Temple, of any of the heathen Gods, were untouched, when the rest were overthrowne by the enemy: as long as a sinner standeth near unto a Temple of the living God, he needeth not feare an overthrow. God could do no hurt unto the *Sodomites* as long as just *Lot* was in their company, as he blessed the house of *Obed Edom*, and all that hee had because of the *Ark* that was with him, so the blessings that fall upon the wicked mans head, are because of the godly with whom he dwelleth; it was the encouragement that *Cesar* gave

Gen. 19.

2 Sam. 6. 13.

Phar: in Ca-
sare.

unto the Boatman, when his Boat was almost over-whelmed by the violence of the waves, in the river *Anims*, that hee should not fear because *Cesar* was in his company. And the best encouragement that can be given to the wicked, in the time of danger, is that some good man is in their company, then they may say as *Michah* said, when he had hyred a Levite to be his Priest, now I know that the Lord will be good unto me, seeing a Levite (a man that feareth the Lord) is with me, and therefore at the least in this one point, let them resemble the just man, which maketh much of them that fear the Lord, *Psal. 15.* because they are as it were

Jud. 17. 13.

Ex. 106. 23.

Bucklers to keep away the force of the blow, and with faithfull *Moses* they stand in the gaffe to turn away his wrathfull indignation, lest it should destroy them. But if they seek (as the custome of so many is) by all means possible to destroy them, to trample them in the dust, and (as much as in them lieth) to root them out of the land of the living, that they may have none to controule them for their unlawfull deeds, then they do their best to cut asunder the thread that keepeth up the sword of vengeance, or *Sampson* like to pull downe the pillers upon which their house standeth

standeth, and so to bring all down upon their heads.

Again, is God so slow to anger, so unwilling to revenge? had *Ust* 3.
he rather save one righteous man then punish a whole City, of
such as sinne against him? Where be the gallants of our dayes,
who will not brook the least offence offered against them? No-
thing shall wash it away but the peccants Blood, it is a disgrace
unto me, an ignominy unto my whole kinred, is that a disgrace in
thee which is an honour in God? For thy kinred I little account
of it. If thou canst draw it from the loynes of *Adam*, thou get-
test nothing there but shame, unlesse thou canst step a foot higher
(as *Luke* doth in the Genealogy of *Ioseph*) and say that *Adam* was *Luk* 3.38.
the Sonne of God, if thou wouldest be counted the Sonne of God,
tread in his steps, walk as thou hast him for an example. *Be thou*
mercifull as thy Father which is in Heaven is mercifull. For so
doing thou shewest thy self to be a sparkle derived from that in-
finite flame, a droppe taken from that bottomlesse Ocean, it is re-
markable (which one observeth) that God hath given unto Beasts
both weapons of defence and offence, the Lyon hath his Pawes,
the Oxe Horns, the Boar Tuskes, the Serpent his Sting, the Birds
Clawes, the Fishes Scales, the very Hedge-hog is not without
his Pricks: But man the excellency of his dignity, and the excel-
lency of his power (as *Jacob* speaks of *Reuben*) he brings into the *Gen* 49.3.
world smooth and naked, in token that hee should be like unto
him, soft to anger, slow to revenge. *Esa*, that was borne red, *Gen* 25.25.
and rough God disinherited as a Monster, and no true Child of his,
but smooth *Jacob* hee acknowledged to be his Sonne. The child
of wrath is no Sonne unto the God of mercy. How often dost
thou sinne against thy God? By thy blasphemous oathes thou
rearest him, by thy hypocriticall holinesse thou mockest him, by
thy uncleannesse thou pollutest him, by thy arrogant pride thou
disdainest him, and spittest in his face. The least trespassse that
thou committest against him, is no lesse then treason against his
royall person, and doth God for every offence unshath his
sword against thee? *Si quoties peccant homines sua fulmina mit-*
tat Iupiter, &c. If God should in judgement punish every sinne up-
on the offender, where should wretched man be? now when God
writeth thy sinnes in dust, wilt thou write thy Brothers in Mar-
ble? When he forgiveth thee ten thousand talents, wilt thou

Eph. 4. 26.

1 Kings 3.

Pfal.

Æneid. 3.

Acts 9. 5.

thou forgive thy Brother an hundredth pence? If thou wilt be indeed his Sonne, be like unto him, be pitiful, tender-hearted, full of mercy and compassion, if thou be angry beware that thou sin not, by speedy revenge, if thy wrath be conceived in the morning, and perchance increase his heat with the Sunne till mid-day, yet let it settle with the Sunne at afternoon, and set with it at night, *Let not the Sunne go down upon thy wrath*, if its conception be in the night, use it as the harlot used her child, smother it in thy bed, and make it like the untimely fruit of a woman which perissheth before it see the Sun, to this purpose remember that the Citizens of this *Jerusalem* are at unity amongst themselves, the stones of this temple are fast coupled and linked together, the members of this Body as they are united in one head with the nerves of a justifying faith: So are they knit in one heart with the Arteries of love: The branches of this Vine as they are united with the boale (from whence they receive nutriment) so have they certain tendrels whereby they are fastned, and linked one to another. Now if without compassion thou seekest thy brothers hurt, thou dost as it were divide Christ, thou pullest a stone out of this Temple, thou breakest a branch from this Vine, nay (more then so) thou cuttest the Vine it self. *Virgil* tells us that when *Aeneas* was pulling a bough from a mirtle tree to shadow his sacrifice, there issued drops of blood from the boale trickling down unto the ground: at length he heard a voice crying unto him thus, *Quid miserum Aenea laceras? jam parce sepulto, parce pias scelerare manus;* the Poet tells us that it was the blood of *Polydorus Priamus* his sonne which cried for vengeance against *Polymnester* the *Thracian* King which had slain him, in like manner whensoever thou seekest the overthrow of thy Christian Brother, and hast a desire to revenge thy self of him (as hee had to pull a bough from the Tree) think that it is not the branches but the Vine thou seekest to cut down. Think that Christ will count this indignity done to his members as it were done to himselfe. Think that thou hearest him cry unto thee after this manner, *jam parce sepulto, parce tuas scelerare manus*, imbrue not thy hands in my blood, *haud cruor hic de stipite manat*, it is not the branches thou fightest against, *Nam Polydorus ego, I am Jesus whom thou persecutest*. I am now come near to a point, which I have

have pressed heretofore in the other publick place of this citie, *At the Spittle,* therefore I proceed no further, but turn aside to my second general point observed in this verse, which was *Jerusalems miserie.*

The Tree is very fruitful, and I am but a passenger, and therefore must be contented to pull two or three clusters which I conceived to be the ripest, and the readiest to part with the boughs, which when I have commended to your several tastes, I will commit you to God.

Fi st, the Paucity of true Professors (*if ye can finde a man, or if there be any*). Secondly, the place where, (*In Jerusalem.*) Thirdly, that God will bring his judgements upon her, because of her wickednesse; not expressed but necessarily understood.

From these three I collect three Propositions; from the first, *Gods flock militant may consist of a small number*: from the second, *There is no particular place so privileged, but that it may revolt and fall from God*: from the third, *No place is so strong, nor city so fenced, but the sins of the people will bring it to ruine.* Of these three in order, Gods holy Spirit directing me, and first of the first.

God made all the world, and therefore it is great reason that he should have it all to himself: yea, and he challengeth it as his own right: *The gold is his, and the silver is his, and all the beasts of the field are his, and so are the cattel upon a thousand hills: and the Heavens are his, for they are his Throne, and the earth is his, for it is his footstool, and the reprobate are his, for Nebuchadnezzar is his servant, and as Judah is his, so is Moab likewise:* but in another kinde of service: in a word, *The earth is the Lords and all that therein is, the compasse of the world, and all that dwell therein, but not in that property, which is now meant, for that belongs only unto men, and yet not unto all, but to a few, which are appointed to be heirs of salvation.*

Proposition.

Hag. 2. 8.

Psal. 110.

Acts 7. 49.

Jerem. 25.

Psal. 24.

Heb. 1. 14.

God made all men, so that they are all his sons by creation, but he ordained not all to life, so that there is but a remnant which are his sons by adoption: our first Father did eat such a sowe grape as did set all his childrens teeth on edge: by transgressing Gods commandment he lost his birth-right, and was

Gen. 3,

2 Cor. 1. 3.

Augustin.

Psal. 100.

Gal. 4. 1.

Rom. 8. 17.

shut out of Paradise, by committing treason against his Lord and King, his blood was stained, and all his children were made incapable of their fathers inheritance, but God (who is rightly termed the *Father of all mercy and God of all consolation*.) as he purposed to shew his justice in punishing the greater part of such, as so grievously incurred his displeasure: so on the contrary side, it was his good pleasure to shew his mercy in saving of some, though they deserved as great a degree of punishment as the other; and therefore in a Parliament holden before all times, it was enacted, that the natural son of God, the second person in the Trinity, should in the fulness of time take upon him mans flesh, and suffer for our transgressions, and gather a certain number out of that *Masse of corruption*, wherein all mankind lay: these be they which shall follow the Lamb whithersoever he goeth; these be his people, and the sheep of his pasture, these be they which have this prerogative to be called the *Sons of God*, and the heirs of God annexed with Christ: and these are they which I affirm to be often contained in a very narrow room in respect of the wicked.

2 Cor. 4.

Luke 12. 32.

Mich. 1. 2.

Gen. 8. 2.

There is much chaffe and little wheat, it is the wheat that God keeps for his garner: there are many stones, but few pearls: it is the pearl which Christ hath bought with his blood. Many fowls but only the Eagles be good birds. Satan hath a Kingdom, and Christ but a little flock, it is like to *Bethleem* in the land of *Judah*, but a little one amongst the Princes of *Judah*, it is like to *Noahs* flood, going and returning, like the flowing and ebbing, or like to the Moon filling and waining, and sometimes so eclipsed and darked with the earth, that thou canst not perceive, that Christ the son of righteousness doth shine upon it.

Gen. 8. 2.

Nat. lupus in-

ter oves. Ovid.

Metam. lib. 1.

The story of times will make this plain, innumerable were the men of the old world, yet Gods flock was only contained in the family of *Sheth*, they only were called the *Sons of God*, afterward this flock was compassed in a very narrow fold, in *Noahs* family, it was enclosed in one Ark, and yet there was one Wolf amongst these few Sheep. Thus it continued in a very narrow compass till *Abrahams* time, and so downward, till it began to multiply in the land of *Egypt*, and afterward in the promised *Canaan*, as yet it was still tyed to one place, there was but one pasture for
Gods

Gods sheep, the rest of the world played the Harlot with other Lovers, and went a whoring after their own inventions, and in this one pasture there were more goats then sheep, for though the number of the children of Israel were as the sand upon the sea shores, *Rom. 4. 27.* yet only a remnant was to be saved. When the fulnesse of time was come that God had sent his Son made of a woman, this Moon did suffer such an eclipse, as that the quickest eye could hardly perceive her: then she began to recover her light, for God broke down the partition wall, and rent the veil of the Temple, and made no difference betwixt the Jew and the Gentile, *Tros Tyrinque mihi nullo discrimine agetur.*

Then Gods sheep brought forth thousands and ten thousands in the streets, then the Vine stretcheth forth her boughs unto the river, and her branches unto the lands end, then God gave unto his Son the Heathen for his inheritance, and the utmost part of the earth for his possession. Yet then and ever since, the gleanings of Satan have been more then the Vintage of Christ. Yet take a survey of the world, as it is at this day; divide it into three parts with *Ptolome*, or into four with some later Writers, nay into six or seven with our last Geographers, and you shall not finde much above one of these seven which professe Christ. Amongst these separate the orthodox from the heterodox, and you shall finde that Christ is now almost banished out of the world, so that if the Son of Man should now come, he should scarce finde faith in the Earth, the true profession of the Gospel, is confined in a little corner of the North-west, and in this corner remove the Atheists, and Hereticks, and Worldlings, and Neuters, and Hypocrites, how little will the remainder be after so many subtractions? And no marvel, for many are called, but few are chosen, and broad is the way that leadeth to destruction. Gods sheep have a little narrow path, but the Goats have a beaten Cart-way. *Magims.* *Luke 18. 8.*

This being so, it is strange what *Bellarmino* meant to make amplitude, and multitude, to be a note of the true Church; especially when he proposeth to speak of such notes, by which it may be most easily known, and distinguished from the false Religion of the Jews, and Hereticks, and Pagans, and Infidels whatsoever: and therefore such as are both * proper and inseparable, in respect of

Est 1.

** Nota debent esse propria non communes. l. 4. cap. 2. Et postea in eodem cap. Nota vera sunt inseparabiles a vera Ecclesia.*

of

|| *Non quidem efficienter evidenter verum ipsam esse veram Dei Ecclesiam, sed tamen efficienter evidenter creditibile.* De Ecclesia lib. 4.

cap. 3.

† *Lutheranorum nota non sunt ullo modo sufficientes, nam non declarant quæ sit vera Ecclesia, secundum hæretic. nisi probabiliter* lib. eod.

cap. 2.

* *Hoc orbis terrarum comprobatur: quod tu pars es orbis terrarum qui solus facis cum homine scelerato & pacem orbis dissolis.* Theod.

lib. 2. cap. 16.

Athanas. Epist. ad solitariam vitam agentes.

Bellar. lib. 3.

de Eccles. mil.

cap. 16.

Idem lib. 4.

cap. 5.

Alii flammis exusti, alii ferro perempti, alii flagris verberati, alii cruciati patibulo, &c.

of the Church; and again *such as* || *though they make it not evidently true, yet they make it evidently credible*, not only probable (for † that is the imperfection of our notes, if you will believe him) nay, amongst those which admit of the Scriptures and ecclesiastical Histories and writings of the ancient Fathers, *faciunt etiam evidentiam veritatis*. Lord, how plausible a doctrine would this have been unto *Ahab*, how would it have fitted his turn to plead for *Baal*? what meanest thou *Elijah* thus to trouble Israel? As though we were all Idolaters, and thou only a true worshipper of God? Consider the matter aright, and thou shalt finde what a weak Ground thou standest upon, those are the true worshippers of God, who are the most in number, now thou art but one, and the Prophets of *Baal* are four hundred and fifty: how pleasantly would it have sounded in the ears of the Jews? when *Jeremiah* thus prophesied? Behold (might they say) all the inhabitants of *Judah* and *Jerusalem* are against thee, and is the Spirit of God departed from us all to possess thee? Thus *Constantinus* disputed with *Liberinorum* Bishop of *Rome* against *Athanasius*, * *The whole world is of this opinion, and what art thou that thou shouldst take part with a naughty fellow, and dissolve the peace of the world*. If this objection had been urged against *Luther*, when he first began to bait the Popes Bull, he might easily have answered in *Athanasius* his words: *What Church is there now that doth openly adore Christ, if it be godly it is Subject to danger, for if there be any that fear God (as indeed there are many every where) they have hid themselves with Elias in Dens and Caves of the earth*. But the example of the Jews will not much move our adversary, *quia non est eadem ratio populi Judæorum & populi Christianorum*, and might the Church of Christians be still known, by the multitude of professors, so that a man not yet resolved in the Truth, might be guided by this mark to finde her out, as the wise men by the star were directed unto Christ? Surely no, for *scimus initio fuisse multo pauciores Christianos, quam essent Judæi*, what better was she in the time of those ten bloody persecutions which indured for the space of three hundred years? when a man could no sooner make profession of his faith, but he was either killed with the sword or burnt with fire, or drowned in the Sea, or stoned to death, or slain quick, or famished

misfed with hunger, or thrust through with bodkins, or thrown to wild Beasts, or pulled in pieces with Trees or wild horses, or boiled in lead, or made away with more exquisite, and more Tragickall torments, (If that be possible) then the Perilli of our time have invented to gratifie the Romish Phalaris. Come a little lower and compare the Church not with the number of the Gentiles, (which no Papist in the world can for shame deny to have ever exceeded the number of Christians) but with Heretikes, I mean not all sorts joyned together (for they will subscribe to (a) *Austin*, the Church is every where, and Heresie every where, but the Church is the same every where, Heresie is not the same but most different) but only the *Arians*, which sometimes have so overspread the whole Christian world, as that if any had said *Loe here is Christ or there is Christ*, thou wouldest not have believed him. The Church was like a Sparrow that sitteth alone upon the house toppe, or like a Pelican in the Wildernesse, and an Owle in the desert: they counted themselves the onely Catholikes, but the true Christians they termed Scismatikes, calling them *Joannites*, and *Ambrosians*, and *Athanasians*, and *Homonians*: Even as the Papists at this day challenge the name of Catholikes, to themselves, and call us Lutherans, and Zuinglians, and Calvinists.

Heretici sunt per tam faciem terra; alii hic alii ibi alia secta in Africa, alia heresis in oriente August. de past. Cap. 8.

They did not onely possesse the Church of *Jerusalem*, and *Alexandria*, and *Antiochia*, and *Constantinople*, and the rest in the Eastern Empire, but passing thence into the North, and from thence with the *Goths*, and *Vandals* into *Germany* and *France*, and *Spain*, and *Italy*, (yea into *Africk* too) had infected all Churches in the West. Which makes *Hierome* say, that the whole world groaned and marvelled, to see her self become an *Arrian*, an *Arrian* late in *Peters* chaire, the head of the Church (a) that great *Melchisedeck* whose Priesthood is not to be compared to any other, their * God and their Lord, the Pope himself, rather then he would die in the defence of the Gospel, subscribed to *Arianisme*; surely the whole Body must needs goe wrong, when the head did thus miscarry.

Hieron. in dialog. contr. Luciferianos. Durand lib. 2. Dominus deus noster Pa. Ex tran. Job. 22. ut citat. Juel.

This plague endured not for some small moment (like the *Macedonian* Empire which was but a *Flash* and gone) but for the space of three hundred years and upward. Where was now the

Liberius testis. A han. Epist. ad Solitariam vitam agentes ptem patet ex reambu'o. true Concil. Nicen.

Bodin.

true Church amongst the *Arrians*, which oppugned the Doctrine of the *Nicene* Synod in sundry counells, and expelled the Orthodox Bishops and enjoyed their rooms, and instead of the true Christ worshipped an Idol of their own inventions? or rather in a few miserable and forlome wretches, which remained in prisons and wildernesses, and Mountains, and dennes, and Caves of the Earth, as was the case of the Church at that time, so was it in the time of *Wicliffe* and *Husse*, for then the Devill had for a long time been loosed, and Antichrist was in the height of his pride, and the light of the Gospel was raked for up in the Ashes of Popery, in so much that that which *Naxianzen* spoke in the oration against the *Arrians*, might fitly have been applied against the Papists. *Where be those that object poverty unto us, and boast of their prosperous Estate?* this is another mark of the Popish Church.

Ποῦ οὐτὶ ἐστὶν
ἐν τῇ πόλει
ἡμῶν οὐκ ἔστιν
οὐδὲν ὡς τὸ
ἐν τῇ πόλει
αὐτῶν.

ἡ ἐκείνη τὴν
ἐκείνην ἐκείνην
ἐκείνην ἐκείνην
ἐκείνην ἐκείνην
ἐκείνην ἐκείνην.

ἐκείνην.

Naxianz. in
oratione contra
Arrianos.

Where be those that define the Church to be a multitude, and set at nought a little Flock? and yet if multitude should beare the bell away, the Papists should not have any such cause of triumph, as they will beare the world in hand that they have. There are at this day foure Religions in the world (if the name of Religion may bee given to them all) *Judaisme*, *Paganisme*, *Mahumetanisme*, and *Christianisme* : of all these *Judaisme* is the least, but *Paganisme* exceedeth all the rest, *Mahumetanisme* (which is a mixture craftily composed of the other three) both in largeness of Countreys and multitude of people, goeth beyond all Christendome : for it hath not only seated it self in the whole *Turkish* Empire, and the large kingdomes of the great *Sophi*, but spreadeth abroad in many places of the vast dominions of *Tartarie*, *Casshaia*, and *China* almost unto the Easterne Ocean, and what it hath of latter years gained in the West, wee feel partly in the miserable distresse of *Hungary* and *Transilvania*, and have just occasion of greater feare, if the Lord out of compassion to his poor Church, shall not overthrow the plots of that proud *Semachitib*, and put a book in his nose, and a bridle in his lips, and carry him back again the same way that hee came. Now for *Christianisme*, amongst those that profess the name of Christ, there are not above a third part that are Papists : for the *Russians* together with the Reliques of the Greek Church, the *Armenians* and

2 Kin. 19. 28.

and the Christians that are under the Emperour of the *Abassens*, doe exceed the number of all those, which hold the Principles of the Romish Church. The Protestants come not much behind them: for howsoever within these hundred years, the Moone did suffer such an universall Eclipse, that a man would have judged she had lost her light, and the Lords flock was but like a few grapes after the Vintage is ended, *here a grape and there a grape on the outmost boughes.*

Yet since it pleased God to stirre up the heart of *Martin Luther* to stand at open defiance with the *Italian Goliath* which reviled the *Israel of God*: she hath every day recovered her light, the Gospel that was then hid under a bushel, is become like to *David's Sunne*, which cometh forth as a *Bridegroom*. out of his libus sed etiam chamber, and rejoyceth as a *Gyant* to runne his course: the professors of the Gospel have wonderfully increased so that now their sound is gone through the earth, and their words unto the ends of the world. There is no place in the Globe of the earth, where Christ is professed, which hath not some Protestants. *Italy* the very Center and sinke of Popery, and the seat of the great Whore, when *Iezabel* hath done what she can, in murdering the Lords Prophets, will afford seven thousand men which have never bowed the knees of their hearts unto *Baal*. In *France* wee have a farre greater number, in *Germany* the major part, almost all *Polonie*, all *Denmarke*, *Swethen*, *Norway*, *Britain*, and all the Islands in the Northern seas, which have taken the military Oath to fight under Christs standard. If these be not equall to them, yet consider on either side such as know the Principles of Christian Religion, and can give an account of their faith, and we have a farre greater number, for the common people amongst them are stupid and blind, and do no more understand the mysteries of their salvation then Pagans and infidels, or those in the Acts, who being demanded of *Paul*, whether they had received the holy Ghost, made answer that they never heard whether there was an holy Ghost or no. And little marvel; for many of their Priests do no more understand their Masses, which they mumble dayly in their Churches, then *Balaams* Ass understood his own voice. It is enough for them to believe as the Church believeth, though they know no more what that is, then did *Bellarmines* Collier, who

Brevi occupavit doctrina Lutheri, non solum multa regna in partibus septentrionalibus usque ad Indos excutere ausus est. Bel. lib. 3. de Pont. Ro ca. 23

Vid. Bell. de Pontif. Rom. lib. 3. cap. 21. Nobis temporibus Romana sedes magnam Germaniam partem amissit, Sueciam, Gothiam, Norvegiam, Daniam, &c.

Act. 19. 2.

being demanded what he believed, (quoth he) *that which the Church beleeveth*, being again demanded what that was, answered, *the same which I beleve* : Herein we will not think much that the Papists exceed us : *Bellarmino* may give good measure if hee draw the dregs and all : but *Austen* will teach him another lesson, *Noli numerare turbas hominum incedentes latas vias, impletas crastinum circum, civitatis natalem clamando celebrantes, civitatem ipsam male vivendo turbantes, noli illas attendere, multi sunt, & quis numerat, sed pauci per viam angustam incedunt.* *Chrysostome* will teach him that not in *numeri magnitudine*, sed in *virtutis probitate consistit multitudo*. It was a pretty stratageme of the Roman Captaine, when his Souldiers were few in number, to make every man draw a bough in the drie dust, that so the *Sannites* (with which he was to encounter) beholding them a farre off might believe that his Armie was greater then indeed it was: we are no such dastards as to be afraid of every withered branch that can rayte up dust into the ayre : if the Papists purpose to match us with multitude, let them bring such as have some skill to handle their spirituall weapons.

I end, seeing the Church is like unto the Moon, sometimes in a glorious splendour, sometimes clouded with Schism, and sometime so darkned with the shadow of heresie and superstition, and persecution, that the eyes of *Linceus* can scarce behold her.

Seeing that the Papists at this day, cannot compare neither with the number of Christians (taking the name generally for all such as professe the name of Jesus) nor with the Protestant Churches, if we take an account onely of such as understand the Principles of their Religion : I see no reason why *Bellarmino* should make multitude a Note of the true Church ; or if it were, why the Papists should challenge it themselves : and therefore he may be well censured with a *hic magister non tenetur*, or *nota quod hac nota nihil notat*, it was onely to make up the number of notes, that he may number one note, *Nam cum non prosunt singula, multa juvant* ; though they be of little force being severally considered, yet if they be all joyntly taken, they will prove like *Selencus* his rodde, or like a threefold cord, which is, not easily broken. Indeed he had need to be stronger then *Hercules*, that could cut off all the heads of *Hydra* at one blow : but a simple warrior taking

August. in
Plal. 39.

Chrysost. hom.
40. ad populum
Antiochen.

Livins decad.
1 lib.9.

Hic non tenetur
nota marginalis
qua nunquam
occurrit in li.
Sent. P. Lam-
bardi.

Vive de
Campis Corrupt.
Art.

Plut. Apoth.

taking one by one may make an end of them, before he be wearied; for they are like to the tail of *Sertorius* his horse, which a valiant Souldier taking it altogether, could not pull off, but a poore Skull pulling one hayre after an other had quickly made it bare. *Plut. in vita Sertorii.*

Secondly, doth Gods flock sometimes consist of a very small number? then it becometh thee (beloved Christian) with greater diligence to trie and examine thy self, whether thou be comprehended in this number: for as in that universall deluge of waters, all were drowned that were not in *Noahs* Arke: so in the great floud of fire, which shall be at the end of the world, all shall be swept away with a river of brimstone, which are not of this flock: it is a common saying, *he shall never have God for his father, which hath not the Church for his mother*, and he shall never be a member of the Church triumphant, which is not first of the Church Militant: first, then thou art to enquire whether thou be of the true visible Church, and this thou shalt know, by two marks; by the true preaching of the word, by the right use of the Sacraments, for where these two are performed according to the prescript of Gods word, there must needs be a true church; this is somewhat, but it is not all: for what did it availe *Judas* to be numbred amongst the twelve? he was in hell before any of the rest came at heaven: all that are in the Church, be not of the Church: there are both good and bad fish in this net; there is wheat and tares in this field, Sheep and Goats in this fold, thou must goe further and examine, whether thou be one of that Company, which God from eternity elected unto life, and in time effectually calleth by his holy Spirit, and makes true Members of his Sonne Jesus Christ, which is the head of this body, whether thou be of that flock, which Christ calleth his garden, his sister, his spouse, his love, his dove, his undefiled, which the *Cant.* pillar and ground of truth, *1. Tim. 3. 13. the body of Christ, Eph. 1. 23. the temple of the Lord, Eph. 2. 21, which the gates of hell shall never prevaile against, Matth. 16. 18.* Here thou must exercise thy wits, this must be thy care to finde thy selfe in this little number, but how may this be knowne? by the cause that is the will and good pleasure of Gods which dwellerh in light: that none can approach unto. This is a bottomlesse depth, who can sound it? Never man looked into this Arke and lived: busia thy

thy braines about it, and when thou hast done all thou canst, thou art but like a flie about a Candle, which playeth so long with the flame, that at length she burnes her wings and falls downe : and good reason it should be so : for it is enough for wretched man to be of Gods Court, and it is too much to be of his Privie Councell : Thou must therefore doe as *Thiseus* did with the Labyrinth, thou must catch hold of the threeds end that hangs without the doore, and so by winding steps come at length to the first cause. Seeing thou canst not know it a *propter* by the cause ; thou must know it a *posteriori*, by the effect ; one effect of Gods immutable decree and an undoubted make (to let all others passe) of Gods child is Sanctification : for as on the one side it is certainly true that *without holinesse of life, no man shall see God* : Heb. 12. 14. So it is as true on the other side, that *hee which walketh not after the flesh, but after the Spirit, is ingrafted into Christ*, and shall never be condemned. So then holines of life is the true touchstone, to trie whether thou be of this number : but here deceive not thy selfe, for there is a verball holinesse, and a Pharisaical holinesse, and a *Herods* holines, and a Popish holines, and an Anabaptistickall holines. The verball holines is of such as draw neere unto God with their lips, but with their hearts are farre from him as the Prophet speakes : the Pharisaical holines, is of those which devour widowes houses under colour of long prayers ; and such as will not leave a mote on the outside of their cup, but never care how filthy it be within. The *Herods* holinesse is of them which will quench the fire on the harth, and leave it burning in the top of the Chimney, will mend their least faults, and let their worst bee marring. The Popish holinesse is in observing humane traditions, and treading under foot the law of God. The Anabaptistickall holinesse, is of such as are well perswaded of themselves (though without all reason, but can never have a charitable opinion of any others : they are troubled with a *Noli me tangere, touch me not, come not neare me, for I am holier then thou* : but I say unto thee, except thy righteous exceed the righteousness of all these men, thou shalt not enter into the Kingdome of Heaven : it is another kinde of holines which thou must have, if thou wilt assure thy soule that thou art one of Christs flock : it is indeed in the tongue, but it proceedeth from another fountaine,

*Lipsius Eb. 2.
de Cen.*

Plut. in Theff.

Rom. 8. 1.

Joh. 29. 13.

Ris. 64. 5.

Matth. 5. 20.

tain (the heart) and makes a man say with *David*, *thy words* Psal. 119.
have I hid within my heart, that I might not sinne
against thee: It makes a man have a care to approve by outward
actions unto men, but much more to approve the cogitations of
his heart unto God: it strives not to breake off some branches
of sin (such a may be best forgon) reserving the rest, but it is most
severe against those sinnes which are the sweetest to man, because
such sinnes as are most pleasant unto man, are most unpleasant in
the sight of God. It will not stick charitably to censure others:
but it makes a man most sharp in censuring and condemning his
owne sinnes, it resteth not contented with any one degree of per-
fection, but *forgetteth that which is behind, endeavoureth to obtain* Phil. 3. 13.
that which is before, and followeth hard toward the marke for the
price of the calling of God in Christ Jesus.

Beloved in our best beloved Jesus Christ; doe you all de-
sire to be fully assured that you are of that little number, whose
names are written in the booke of life: I know you desire it, for
(alas) what comfort can a man have in this life, though he
should be Monarch of the whole World, and to have Kings to lay
their crownes before his footstoole, if he doubt what shall be-
come of his owne soule? that of the heathen Emperour, *ani-*
mula vagula blandula qua nunc abibis in locu, &c. Though it be
allowed by popish Divinity, twill be but a cold comfort to a Chri-
stian on his death bed: he shall never come in Heaven that is not
perfect of the way, before he goe hence. This is the best
marke whereby you may assure your selves, that ye are already
in the high way even your sanctification. Oh then be not (as
too many are, like painted tombes, gilded without, rotten with-
in; tippe not your tongues with godlinesse, when your soules
are full of gall and bitternes. Beare not Bibles in your hands, and
Mammon in your hearts. Let the remembrance of this, that holi-
nesse of life is the cognisance of every true member of Christs
Church, be as it were a knife to cut asunder the cords of vanitie
wherewith Satan strives to strangle you, or to draw you head-
long into hell and destruction. Let it be as a spurre to prick you
forward in the course of idlenessse, assuredly howsoever my
words may now passe away as a wind, and not sinke into the
hearts of many that shall heare them: yet *Cum volar iste dies, &c.*

Verba morientis
vis Hadriani.

Ovid Meta.
lib. 25.

When

EccL. 12. 8.

When those muddie walles are readie to fall (and fall they must for all your daubing) there cannot a greater terrour befall you consciences (to make you feare that you are but rotten members at the best of Christs Church) then the remembrance of an evill life : nor on the other side can there a greater comfort beaide you, when your *pitchers are ready to be broken at the cistern*, then to assure your selves by your lives past (abounding with good workes which are the fruits of a justifying faith) that you are amongst those that God hath adopted to be his children. For then you may goe with greater desires to your graves then a weary pilgrim unto his bed, assuring your soules, that your soules should be transported into *Abrahams bosome*, there to raigne with the holy Angels into eternall happines, for ever more.

2. Proposition.

The second proposition followeth, *no particular place is so privileged, but that it may revolt and fall from God.* If ever Citie that was seated under the cope of Heaven, had a Patrent from the God of Heaven, for her perseverance in religion, it was *Jerusalem*: for as of all the countries in the world, he chose *Judea*, so of all the Cities of *Judea*, he preferred *Jerusalem*. Sometimes his tabernacle was placed in *Shilo*, but this he disliked, and remooved unto *Jerusalem*, as the only place which he had picked and culled out of all others to set his name there ; according to that of the Prophet. *He refused the Tabernacle of Joseph, and chose not the Tribe of Ephraim : but he chose the Tribe of Judah, even the hill of Sion, which he loved, and there he builded his Sanctuarie as an high palace like the earth, which he stablished for ever.* Psal. 78. 67, 68, 69. This he made a seate for himselfe, *an holy place, for the Tabernacle of the most highest.* Here was a Temple for the Lord, *an habitation for the mightie God of Jacob*, those that shall but sleightly peruse the grants and priviledges which God had promised this one City, will thinke that it had been as impossible for her to fall away, as for the Sunne to be darkened in the midst of heaven. *The hill of Sion is a faire place, even the joy of the whole earth, upon the North side lieth the citie of the great King, God is well knowne in her palaces, as a sure refuge. Jerusalem have I chosen out of the tribes of Israel, to put my name in it for ever.*

Psal. 132. 14. 15.

2 King. 21. 7.

The Lord hath chosen Sion to bee an habitation for himselfe, he hath

hath longed for her, saying, this shall be my rest for ever, here will I dwell, for I have a delight therein. Here was the seat of judgement even the seat of the house of David. To whom the Lord had sworn by his holinesse, that his seed should endure forever, and his seat should be as the sunne before him: that he should stand fast for evermore, as the Moone, and the faithfull witnesse in heaven. Psal. 89. When the Israelites were yet in the Wildernes, God told them by his Servant Moses, that he had appointed them a place in the in the Land of Canaan, where they should all meet out of their severall tribes, and towns to offer their first fruits, and to sacrifice unto the Lord: You shall seeke the place which the Lord your God shall chuse out of all your tribes, to put his name there, and thither you shall come, and bring your burnt offrings, and your sacrifices, and your tithes, and the offrings of your hands, and your vovves, &c. And there yee shall offer before the Lord. Deut. 12. This was Jerusalem, for thither the tribes came up even the tribes of the Lord, to testifie unto Israel, and to give thanks unto the name of the Lord. Psal. 122. Moreover he was there *ovridgion* their chiefe Councill, or high Commission, (consisting of the King and Princes of the people, to wit, the chiefe of every tribe, and of seventie Elders, and of the high Priest, with the Doctors of Law) in which all matters of greater moment were concluded, and unto which (as unto the Oracles of God) in difficult points, which could not be decided by Judges of particular Townes and Cities, they were to have recourse for the full determination thereof, according to that of the Prophet: *If there rise a matter too hard for thee to judge betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controversie, within thy gates, then shalt thou arise, and goe up unto the place which the the Lord thy God shall chuse, and thou shalt come unto the Priests of the Levites, and unto the Iudge that shall be in those dayes, and aske, and they shall shew thee the sentence of judgement, and thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shall shew thee, and thou shalt observe to doe according to all that they enforme thee,* Deut. 17. Beside this, the law was there more diligently then in other places expounded; the Prophets did reveale Gods secrets unto the people, and by thundring out the Canons of the law did strive to weane them from

Psal. 132. 5.

*Sigon. de rep.
Heb. lib. 6.
cap. 7.*

their evill wayes, and by the promises of the Gospell, to woo them unto God, the *Iebusites* which before time God had permitted to dwell amongst them, that they might be thornes in their eyes, and prickles in their sides, were now extirpated, so that they could not choke the word of God which was sowne amongst them, and make it unfruitfull. Was there ever Citie upon the face of the earth, which had such a Charter as this? the Citie where God had promised to be resident, where was the Arke of the Covenant, and the glorious Temple which *Solomon* had built at Gods appointment, where the Kings of *Judah* had their abode, where the Law and the Prophets were diligently read and expounded unto the People, where all points of difficulty were handled, where was the Priests Palace, whither the whole land had recourse out of their severall Tribes, as unto the place where men ought to worship: it was a heaven upon the earth, and a type of that glorious City which is above: and is *Jerusalem* so fallen from God, can there not one righteous man be found within her walles? is the holy citie become so wicked? is the faithful Spouse become a harlot? are her Princes become rebels? her Judges murthurers? her gold dross her charitie oppression, her ripenes, rottennes? her almesdeeds, al-mil-deeds? Hath the leprosie of sin so infected every part of her body, that from the sole of the foot to the crown of the head, there is nothing whol therein, but wounds and swellings, and sores full of corruption? what need we go further for proving our conclusion, for as he speaks in *Tully*, Either this is enough, or I know not what wil suffice: if you would have topical arguments after such a demonstration as this I could lead you through many places of invention, which would manifestly confirme my assertion. I could shew you the Churches of *Galaria*, and *Philippi*, and *Corinthus*, which *Paul* had planted, *Apollos* and other Disciples had watered, and God had wonderfully encreased; I could instance in *Smyrna* and *Pergamus* and *Laodicea*, &c. In which the Evangelist *Iohn* had so painfully laboured in *Constantinople*, and *Ephesus*, and *Nice*, and *Chalcedon*, famous for the generall Councils, in *Carthage*, and *Hippo*, and other Churches of *Africke* in *Anticobia*, the first God-mother of Christians, and in a word, in all the Easterne and *African* Churches, in which so many Worthies have flourished. What is the case of these particulars at this day? behold they are fallen, as though they had not been planted, as though the seed of the word had not bene.

Sigonius de
ep. Heb. lib. 1.

oh. 4.

Iſa. 1.

Cicero lib. 1.
de orat.

Iſa. 40.

been sown amongst them, as though that stock had taken no root in the earth, the Lord hath blowne upon them; and they are withered, and the whirl wind hath taken them away like stubble: the abomination of desolation (let him that heareth it, consider it) sitteth in their holy places, which are now nothing else but as it were an habitation for Dragons and Courts for Ostriches, instead of the Sacred Bible, they have entertained the blasphemous Alchoran, their *Mophi Mezin* and *Antippi*, and such Idolatrous Mahometans have gotten the rooms of the ancient Fathers.

Philip. Lon-
cerus de rebus
Turcicis.

What? and are these also fallen? then let her that thinketh she standeth take heed lest she fall. I meane that strumpet which advanceth her selfe above the stars of God: which saith, I am, and none else, and sings with Niobe in the Poet, *Sum felix*, I am in a happy estate, and there shall no harme happen unto me; which with *Laodicea* thinketh that she is rich and encreased with goods, and needeth nothing, where as indeed, (as anon you shall heare) she is wretched and miserable, and poore, and blind and naked. *Nineve* had such a conceit of her selfe, and did so farre presume upon her strength, that she thought it had been impossible for all the powers of the world to bring her under the hatches. And therefore the Lord bids her looke upon the state of *Alexandria*, a stronger Citie then *Nineve*, and yet she was destroyed. Art thou better (saith he) then *No*, which was full of people? that lay in the rivers, and had the waters round about it; whose ditch was the sea, and her wall was from the sea, *Ethiopia* and *Egypt* were her strengths; and there was no end: Put & *Lubin* were her helpers, yet was she carried away, and went into captivity. The same may be said of *Rome*, (suppose that none of these cities which I have last mentioned may parallell with her) is she better then *Jerusalem*, which was seated upon such strong bulwarkes, as already hath been mentioned? yet she fell from God, and moved the holy one of *Israel* to anger against her: grant unto her all that she can claim (and she will be sure to lack nothing for want of challenging, for she is not unlike to him who could not espie a ship floating upon the seas, but presently said it was his) and more then all the Papiests in the world can prove to be her due; yet she hath no more to brag of, then had *Jerusalem*; is she the mother-Citie of all other, and the Metropolis of all Christendome? So was *Jerusalem*, in respect of the Inhabi-

Use.

Rev. 3.

Nahum. 3.8.

Thrasilaus apud
Athen. Dipnos.
12.

tants of *Iurie*. Which at that time wer the only people which God had chofen. Are all others to appeal unto her, as unto their supream Judge in matters of difficultie; so were *Jewes* unto the high court of *Ierusalem*; did *Peter* the Prince of the Apostles, the porter of heaven gates, remove his chaire from *Antiochia* and placed it at *Rome*? so did the Lord his tabernacle from *Shiloh* to *Ierusalem*, hath *Rome* the head, or chiefe Bishop of all Christendome? *Ierusalem* had the like, is she the keeper and dispenser of the Lords treasure? So was *Ierusalem*: doth she challenge a freedome for persevering in the truth? *Ierusalem* had better grounds to doe the like: and verily, as *Rome* doth at this day flatter her self with a false application of universall promises, So did *Ierusalem*.

John 8. 33. 36.
Psalm.

Gen. 49. 10.
Ier. 7. 4.

Abraham is our father, we are the Children of Abraham, this is my rest for ever: the scepter shall not depart from Judah, nor a lawgiver from under his feet: the temple of the Lord, the temple of the Lord, this is the Temple of the Lord. All her titles that she can any way lay claim unto, will not make her better then *Ierusalem*, which became such an Apostate, that not one godly man could be found in her. So that she cannot challenge any priviledge to her selfe from falling to the like wickednes, that which happens to the one, may befall the other, Unless she can deal with the truth, as the old *Romanes* handled did the goddesse *Victoria*: who after they had wone the field, used to clippe her wings that she might not flie away.

But what need we stand of the possibilitie, when the Act proveth it. A certain man, walking on his way, while he looked not so wel to his feet, as he should have done, fell into a pit, when divers of his acquaintance came by, and saw his mischance, they began to enquire one after another, how he fell thither: What a question is that said he, you see that I am fallen, thinke rather of some means how to help me up againe. Wee never need make question, whither and how *Rome* could revolt, and fall from Christ; certain it is she is fallen; and well it were for her, if she could be holpe up. When *Philip* told *Nathaniel*, that he had found the *Messiah*, of whom it was written in the Law, and in the Prophets, and told him who it was, viz. *Jesus of Nazareth*: *Nathaniel* wondred at it, and said; *Can any good thing come out of Nazareth?* If any shall wonder that there should be any defect in *Rome*, which so many

Ioh. 1. 47.

many ages hath been counted the mother and nurse of true religion: I answer him as *Philip* answered, *Nathaniel*, Come and see. When thou art an eye-witnesse of all her abominations, thou wilt subscribe to his testimonie, who at his comming away, bade her thus adew.

Roma vale, vidi, satis est vidisse revertar,

Cum leno meretrix scurra cinædus ero.

I must confesse, that when first I made choice of this portion of Scripture, I did not intend to have played upon this string with my least finger. But now that I have met *Rome* in my high way, I cannot chuse, but (by your patience) speake a word unto her before we part, especially, when I consider how ready she is to disgrace all such as will not drinke of her Cyrcean cups. How she sendeth her panders amongst us to get her more customers, and her pedlers to sell her deceitfull wares. How busie she is in hanging up her spider-webs to catch our English butterflies which have neither wit to avoid them, nor strength to break them; and what pains she taketh in decking her selfe, and in painting her ugly wrinkled face, that she may allure *Men destitute of under- standing*, to forsake their first love, and commit follie with her. Prov. 7. 7. Rom. 1. 8. There was a time when *Rome* was a glorious Church, *Paul* gi- Præfat. in Concil. Nicenum veth her this testimonie, *her faith was published throughout the whole world.* 1. sedes, Rome 2. Alexandria. 3. Cant. 6 antiqua Confusio, &c. She was (as some say) the chiefe seate for one of the foure Patriarks. or rather of equall dignitie with the others. Her approbation was desired in sundrie Councils, as one more incorrupt then the rest, by reason that she was not shaken with Schismes and Heresies, as were the Easterne Churches she was an *Astylum* for many which were persecuted for the testimonie of *Jesus Christ*: this she was, and this is all that she can boast her selfe of at this day. Which when she had done, she is no better then those degenerate spirits of Nobilitie and Gentrie, who when they have nothing in themselves worthy the least commendation, will digg up the colt root whence they sprang.

*Quid urbis
Rome patil.
est mos.*

Ovid.

*Si vita labat, perit omnis in illa,
Gentis honos cuius, laus est in origine sola.*

He leaneth upon a rotten staffe, which hath nothing to speak for him save his dead Progenitors vertues. If any man think I do her wrong, may it please him to compare her with the state of *Jerusalem*, in the time when *Jeremie* prophesied: the sinnes of *Jerusalem* were either in doctrine and matters of Religion, or in conversation and manner of living: for the former it is as much (if not more) corrupted at this day in the *Romish* Church, then it was then amongst the Iewes. The Prophets there Prophesied lies: ^a God sent them nor, and yet they ranne, he spoke not unto them, and yet they prophesied ^e even a false vision, and the dreames and devices of their owne hearts: whether the Romanists doe this or no: those impious assertions which they maintaine against the reformed churches (for oppugning whereof, many holy Martyrs have with their blood dyed the skirt of the purple whore) may sufficiently witnesse. What I shall tell you of their prayers for the dead, their Sacrifice of the Masse, their communicating under one kinde, their vows, their forbidding of marriages, their indulgences, their Purgatorie, their workes of Supererogation, and a number moe, by which like ^f the Silver Smiths of *Diana*, they have gotten their goods? all which make a goodly show of holinesse, to such as are blinded with the mists of ignorance, by reason that the candle of the word is covered under a Bushell, and locked up in the closet of an unknowne tongue, but bring ^h *Dauids* Lanthorn to trie them, and you shall finde that when they are viewed in the light, they will prove like gloe-wormes, and Toad-stools, more like to any thing then that which they were taken for: or like ⁱ the Apples of *Sodome*, which make a goodly show a farre off, but if they be once touched, they will presently fall into dust, or like those ^k Mathematical Shows, which in the twilight seem to be gold or precious stones, yet where the light comes, prove nothing but lime and sand: then their prayers unto Saints will prove but much babling: their Images teachers of lies, their forbidding of marriages, doctrines of Devils: their Purgatory fire borrowed from the Superstitious Ethnicks, to keep their Kitchens hot their

Ier. 5. 31.
Chap. 23. 24.

Chap. 14. 14.

Vid. Lind. li.
Cap. 100. &
Petrus à Soto
contra Bren-
tium.

g Aët. 14. 25.

h Psal. 119.

i Solinus.

k D. D. in his
preface upon
Euclid.

their Masses, massacres of soules, their Holy-water, crucifixes, reliques, and rags of Saints, &c. *beggarly rudiments*, base Merchandise not worth the cheaping: this they themselves know full well, and therefore if you aske these *Lucifuga scripturarum* what warrant they have from the Oracles of God:

Romulida Satyri quid diâ Poemata narrant ?

They will tell you they have it by tradition, or the Church hath ordained it: or it is not needfull to bring Scripture for a ground of their positions, which it pleaseth some of them to call a *Lesbian rule*, and a nose of waxe, and a blacke Gospell, and inkie Divinitie, and a dumb Teacher, and a dead and killing Letter. Indeed, if they can wrest any place of Scripture, though it be contrary to the meaning of the holy Ghost, yet it must be taken for sound Divinitie, because as a great Cardinall speakes, if any man have the interpretation of the Romish Church, of any place of Scripture, although he know not whether it agree with the word of God or no: yet it is not to be doubted, but he hath the very Word of God.

Thus must these Expositions goe for sound Divinitie, marke them, and compare them with the Jewish glosses: *Drinke ye all of this*, that is not all, but some, to wit, the Clergie, *Marriage is honourable amongst all men*, not all, but some, the Laitie: *Cast not Pearls before Swine*; that is, suffer not the people to read the Scriptures in a knownetongue: *Thou hast put all things in subjection under his feet*, that is under the Popes feet: *The fishes of the Sea*, that is the soules in Purgatorie, *The Beasts of the Land*, that is, the men of this world, *The fowles of the heaven*, that is the soules of the blessed which the Pope hath canonized. Here are two swords; that is, the Pope hath the managing of both swords Civil and Ecclesiastical, an Exposition not altogether so harsh, as that which *Baronius* brought of late, to prove that the Pope had authority not only to feed Christs Sheep, but also to punish with death such as resist his Papal dignitie: because he which said, *Peter feed my Sheep*, said also, *Arise Peter and kill*: if he had pressed the Text a little further, he might by the same Argument have proved his Holy Father to be an *Antropophagus* or *Caniball* because

Tertul. de resurrectione carnis. Petrus. Eekius Pigbius contro. 3. de scriptura. Ludov. Canoniconicus Lateranensis orat hab. in Concil. Trid. in Concil. Trid. ex. exam. Concil. Trid. & Iulium in defen. apol. cap. 19. 20. Si quis habeat interpretationem Roma. nae Eccl. de aliquo loco scripturae etiam si nec sciat nec intelligat an aut quomod. eum cum scripturis conveniat; habet tamen ipsissimum dei verbum, Hosius de expresso dei verbo.

Psal. 8.

Anton. in Summ. part. 3. tit. 2. cap. 5. In his adversis to Pope Paul the first touching the Venetians. o Ioh. 21. p. A. 10. 13. it.

Ovid.

*Si vita labat, perit omnis in illa,
Gentis bonas cuius, laus est in origine sola.*

He leaneth upon a rotten staffe, which hath nothing to speak for him save his dead Progenitors vertues. If any man think I do her wrong, may it please him to compare her with the state of *Jerusalem*, in the time when *Jeremie* prophesied: the finnes of *Jerusalem* were either in doctrine and matters of Religion, or in conversation and manner of living: for the former it is as much (if not more) corrupted at this day in the *Romish* Church, then it was then amongst the Iewes. The Prophets there *Propheied lies*: ^a *God sent them not, and yet they ranne, he spake not unto them, and yet they prophesied* even a false vision, and the dreames and devices of their own hearts: whether the Romanists doe this or no: those impious assertions which they maintaine against the reformed churches (for oppugning whereof, many holy Martyrs have with their blood dyed the skirts of the purple whore) may sufficiently witness. When I shall tell you of their prayers for the dead, their Sacrifices of the Masse, their communicating under one kinde, their vows, their forbidding of marriages, their indulgences, their Purgatorie, their workes of Supererogation, and a number moe, by which like ^b the Silver Smiths of *Diana*, they have gotten their goods: all which make a goodly shew of holinesse, to such as are blinded with the mists of ignorance, by reason that the candle of the word is covered under a Bushell, and locked up in the closet of an unknowne tongue, but bring ^c *Dauids* *Lanthorn* to trie them, and you shall finde that when they are viewed in the light, they will prove like gloe-wormes, and Toad-stools, more like to any thing then that which they were taken for: or like ^d the Apples of *Sodome*, which make a goodly shew a farre off, but if they be once touched, they will presently fall into dust, or like those ^e Mathematical Shows, which in the twilight seem to be gold or precious stones, yet where the light comes, prove nothing but lime and sand: then their prayers unto Saints will prove but much babling: their Images teachers of lies, their forbidding of marriages, doctrines of Devils: their Purgatory fire borrowed from the Superstitious Ethnicks, to keep their Kitchens hot their

1st. 4. 31.
Chap. 23. 24.

Chap. 14. 14.

Wid. Eth. 12.
Cap. 100. 6.
Parus & S.
contra Her-
eticum.

1. 4. 25.

5 PSL 139.

1 Solinus.

k D. D. in his
preface upon
Euclid.

it is not simply said, *Arise Peter and kill*, but *Arise Peter kill and Bellar. de Rom. eat*, unless he had *Bellarmines* wit, who proveth the Popes Supremacy, not from the first word *kill*, but from the second word *eat*.
Pont. lib. 1. cap. 12.

But the main fault in Religion, which hastened Gods judgments upon *Jerusalem*, was her idolatry: She changed her God: *r Jer. 2. 13.* *She forsook the fountain of living waters, and digged unto her self even broken pits which would hold no water: she played the harlot upon every high mountain, and under every green tree: She said unto a tree, thou art my father, and to a stone, thou hast begotten me.* Whether *Rome* go not beyond her in this particular, he that hath but half an eye may plainly see,
Verse 17.

Virgil. Aene. 1 *Cur natos toties crudelis tu quoque falsis
 Ludis imaginibus? —*

We do not read of many Idols that were famous amongst the Jews, there was *Ashoreth* the God of the *Sidonians*, and *Milcom* the abomination of the *Moabites*, and *Chemosh* the abomination of the children of *Ammon*, and *Baal*, and a few more: but the Idols which *Papists* have invented are so many, that *Rome* can scarce finde room for placing them: She is more like to the old Gentiles, who did acknowledge one chief *Jupiter*,

Homium rex *And,* *Ἄναξ ἀνδρῶν τε θεῶν τε,*
atque decorum. *Jupiter Omnipotens, qui res hominumq; Deumq;
 Aeternis regis imperiis:*

Varro. But he had three hundred under him, which they worshipped as gods: though the *Papists* acknowledge one supreme power, yet are there three hundred to whom they perform that worship which is due onely unto God, and as they had twelve which they counted greater gods, which *Ennius* containeth in these old verses,

Extant apud A-
puleium, Cy *Juno, vesta, Minerva, Ceres, Diana, Venus, Mars.*
Natalem Ca- *Mercurius, Jovis, Neptunus, Vulcanus, Apollo.*
mitem. Sen. na.
quaest. lib. 2.
cap. 41.

Whom they hold to be of Gods Privy Council: but many lesser gods

gods and goddesses for particular purposes, as for their waters, *Lympha*, for her Gardens, *Pomona*, for their grounds, *Terminus*, &c. So the Papists have the twelve Apostles, which (with the *Platonists*) they use as Mediatours betweene them and the high God, unto which they have added the Virgine *Marie*, thinking especially by her intercession to have their desires; as the *Trojans* in the Poet used the mediation of *Venus* to obtain favour of *Jupiter*. Now for particular matters, there is scarce any thing but they have a God or Goddesse for it : When they are in feare of the plague they pray to *Sebastian*, against the falling sicknesse to *Valentine*, against sudden death to *Christopher*, against the Ring-worm to *Anthony*. Now then as *Pythagoras* from the print of *Hercules* his foote in the games of *Olympus*, did collect the bignesse of his whole body. So from these few things which have been spoken, you may gather how far Rome hath declined from her former purity, and how well she may paralel with *Jerusalem* in my Text. I might take occasion to speak of that preheminance, which the Pope challengeth over all Christian Kings (Gods immediate Deputies on earth) by reason of a supposed Authority, given unto *Peter*, whose successor he pretendeth himselfe to be the very same argument in substance, by which the Turk claimeth the Westerne Empire, because he succeedeth *Constantine* : or hee that married *Tullies wife*, laid claim to his learning, because hee had married his executor : all Pinces must hold their Scepters from him, all Nations must couch downe before him and all kingdoms must doe him service : Here *Jerusalem* dare not stand out in comparison with *Rome* : her high Priests were never come to that height of impudencie, as to set up their heads above the Lords anointed. When *Tyberius* observed the base servitude which the *Romanes* used towards him : hee could not chuse but crie out, *O homines natos ad servitutem*, he that considereth how vilely and servilely she which sometime was the Emperesse of the World, doth obey him which is stiled a servant of servants, he may well use *Tyberius* his words or those of the Poet,

Varro. lib. 1.
de re Rustica.

Lutherus in
Decalog.

Tacitus Annal.
lib. 3.

*Roma tibi quondam suberant domini dominorum,
Servorum servi nunc tibi sunt domini.*

but this onely by the way. From her religion, let us come to her conversation, and manner of living. *Ierusalem* was as corrupt in life, as she was in religion. She did steale, murther and commit adulterie, and sweare falsly. Her Inhabitants from the least to the the greatest, were given to covetousnesse, and from the Prophet unto the Priest, they all dealt falsly. In the wings was found the blood of souls of the poor innocents: How farre *Rome* goeth beyond *Ierusalem*, even in this also wee may have a little taste in our holy English Catholicks, the remainder of the Romish Church, and the onely true Professors (if yee will believe them) of the ancient faith in this Kingdome but trie them by the works of regeneration (the principall bodie of true Christianitie) and you shall finde, that in prophanation of Gods Sabbath, in swearing and blaspheming, in lying and cozening, in drunkennesse and whoredome, in oppression, and all unconscionable dealings, they are for the most part the very scumme and excrements of this land. And why should they make conscience of these sinnes, seeing their holy Mother is as it were a faire royall Exchange, where any sinne may be bought at a reasonable rate. Nothing more common, then what do you lack, or what will you buy, &c. A pardon for your sinnes past, or for any sinne you shall hereafter commit? a toleration for common Stewes, for, (but I dare not name it) dispensation, for incestuous marriages, or any thing else, you shall have it if you can agree for the price: shall I say all in a word? She is a hell of impieties, a habitation of Devils, and the hold of foul spirits, and a cage of every uncleane and hatefull bird. And therefore I lesse marvell why *Friar Mantuan* should be so bitter against her corruptions in his time.

*Venalia Roma
templa, sacer-
dotes, altaria
sacra, corona,
ignes, thura,
preces, Caelum
est venale de-
usque.*

Rev. 18. 2

Sanctus

*Sanctus ager scurris venerabilis ara cinadis.
Servit, honoranda divum Ganimedibus ades.*

Mantuan.

And he saith further, *Nulla hic arcana revelo*, It was no shriv-
ing secrets the Fryar did disclose, but such things as all the world
could witness to be true. *Bernard* is more sharpe against the abu- *Bernardus lib.*
ses of his time (though the rotten humours were but then in gather- *4. de confide-*
ring; when he complaineth, that the covetous, luxurious, ambitious, *ratione ad Eu-*
incestuous; sacrilegious, and all such hellish Monsters did flock to *genium.*
Rome, to get a warrant from the Apostolick Sea, for their proceed-
ings. And that they made no more conscience of sinning, then
theeves after they had robbed a man by the high way, are afraid
to divide the spoile. *Curia tua recipere bonos magis, quam facere*
consequis, (he speaks unto the Pope) *malienim illic non profici-*
unt, sed boni deficiunt. I intend now to lay open her mon-
strous cruelties and bloody massacres, of such as truly professe the
Gospel of Christ, in which point she doth very well resemble
(Shall I say) *Jerusalem*, which killed the Prophets, and stoned
them, that were sent to her? Nay, rather old *Rome* under *Nero*,
as often as the Emperour gave commandement that any should bee *Tacitus lib. 14.*
slaine or banished (saith *Tacitus*) did they give thanks unto God: and *Annal quories*
those things which in former time had been notes of some prosperous *fugas & cades*
successes, were now the ensignes of publick slaughter. Is not this her custom *justi princeps,*
at this day? are there any bloody butcherings of Christs flock, *toties grata*
any cruel murdering of Christian Princes, by Romish Jebusites, *diis acta qua-*
but it shall be received at *Rome*, with Bonfires and Hymns in *que rerum so-*
cundarum olim
most triumphant manner? all which things when I consider, I am *publica*
fully resolved that a learned Divine of later yeares, doth not speak *cladis insignia*
fuere.
of any malicious humour when he saith that there be three points
of divinity, (he calleth them *Capita arcana Theologia*) which go *Calvinus lib.*
current in *Rome*. The first, that there is no God: the Second, that *3. Instit. ca. 7.*
whatsoever is written of Christ is lies and deceits. The third that the
Doctrine of the resurrection and the last judgement is meerly fabulous;
now then this being the case of that great and glorious Citie,
we may well collect, that her horrid desolation and fearfull down-
fall is at hand. For there is no state so strong, no Citie so fenced, but
the sinnes of the people will bring it unto destruction, which is my

third and last proposition out of the second generall branch of my Text, whereof I am now by your patience to intreat.

Proposition 3.

That Kingdoms and Common-wealths have their periods and downfalls, is a conclusion which the premises of all former ages do demonstrate; learned *Athens*, stately *Sparta*, rich *Babylon*, victorious *Carthage*, ancient *Troy*, proud *Ninive*, and a thousand more have numbred their years: and at this day have no stronger fence then Paper walls, to keep their names from oblivion, the great enemy of antiquitie. Now for the true cause of their subversions, it is a truth, which the greatest wizards of this world, after much study, and many serious consultations with nature, could never finde out. The *Epicures* attribute it to Fortune, the *Stoicks* to Destinie, the *Pythagorians* to numbers. Which last opinion *Plato* made such reckoning of, that he will have numbers to be the sole cause of the transmutations of Common-wealths. Whose words be so Aenigmatical, that *Tullie* makes them a Proverb, and *Marcellus Ficinus* invocateth not *Oedipus* but *Apollo* to unfold them. *Aristotle* (who of all others cometh nearest unto the truth) maketh the cause to be a disharmonie in the bodie politick, as too much wealth of some few, the great miserie of many, injurie: fear, &c. I little marvel that Heathen Philosophers should shoot so wide, when Christians have so grossely mistaken their mark. *Bodin* how wittie is he in pleading for numbers? what vertue doth he attribute to 7. or 9. or 12. and their squares and cubiques. How doth he shift himself to prove his opinion sound, by instances of the most Common-wealths that have been hitherto in account, adding or detracting years at his pleasure, from the Calculation of the best Chronologers, to make the number square, or cubick, or spherical, or at the least, some way consisting of 7. or 9. or of their roots or squares. *Cardanus* hangeth all upon the tail of the greater Bear. The common sort of Astrologians, refer it to the Planets and Stars, making such a scheme at the first foundation of any Citie, which made *Varro* (as *Plutarch* witnesseth) so earnest with *Taruncius Firmanus*, to enquire the opposition, and aspect of the Planets, when *Rome* was first situated, thinking here by to conjecture how long that Empire should endure. *Copernicus* will have the conversion and motion of the center of his imaginary excentricle circle (which circle

Plato lib. 8. de
rep. *Cicer* lib. 7
Epist. ad Ar-
ticum.

Arist. 5. lib.
politt. cap. 12.

Bodin method.
hist. cap. 6.

Cardanus.

Copernicus.

circle according to him, is not caused by the Heavens motion (for the Heavens in his opinion are unmoveable) but by the earth, which he will have to be continually wheeled about, to be the cause of these alterations of Common-wealths. Thus while they groped in the dark, they missed their mark, as the *Sodomites* did *Lots* door, and while they professed themselves wise, they became fools. And little marvel, for the wisdom of this world is foolishness with God: None of all these have happened on the true cause, it is the sins of the people which bringeth every Common-wealth to ruine. And how can it be otherwise? for if thou lay more weight on the roof, then the pillars can support, the house must needs fall. Now sin is of such an intollerable weight, that no house, nor citie, nor common-wealth can stand under it, but it will presse it down, it is a burden to the whole earth, and makes it reel to and fro, and stagger like a drunken man: it is a burden to all the creatures, and maketh them groan, and travel in pain: it is a burden to God himself, which makes him cry out in the Prophet against the Jews, that they had pressed him with their iniquities, even as a cart is pressed with sheaves: it lay so heavy upon Christs shoulders, that it made him sweat drops of blood. This burden of it self so heavy, like a malefactor that is pressed to death, cries for more weight, to presse the sinner to the pit of Hell: it calls to Heaven for the burden of the Lord, that is, for vengeance to be inflicted upon the impenitent sinner. God in regard of his patience and long suffering, is said to have leaden heels, he cometh slowly, even against his will to punish, but in respect of his justice he is said to have iron hands. He striketh with a witnesse, when once he begins to smite in his proceedings against the sins of men, he hath a double method sometimes, (and this method is most usual when he proceedeth against the sins of his children) he comes to them as he came to *Elias*. First he sendeth a mighty strong winde, to blow down the tall cedars, and cast them to the ground, as *Paul* was, before he was converted. Then an Earth-quake, to shake the flinty rocks, I mean the stonie hearts of men, and to make them tremble, as *Felix* did, when *Paul* disputed of the judgement to come, then a fire to burn up the stubble, and consume the bryars, and then (when these fore-runners, like *John Baptist* have prepared away for the Lord) he

Gen. 19.

Rom. 1. 22.

I Cor. 7.

Isaiah, 24. 20.

Rom. 8. 22.

Amos 2. 13.

Luke 22. 44.

Jerem. 23.

I Kings 10.

Acts 24. 26.

he comes himselfe in a *soft voice*, the gracious and sweet promises of the Gospell, to seale a pardon to such, as by the former Judgements are dejected and humbled. And this may be termed Gods *Ordo compositivus*: Sometimes (and this is more usuall, especially when he proceeds against the wicked, he taketh a contrary course: First, he comes in a *soft and still voyce*, to wooe them to himselfe: But when they harden their hearts, and will not be reclaimed from their evill wayes, then at length he will send a *fire to devour them*, and an Earthquak and mighty strong wind to *scatter them away like chaff from the face of the earth*, and to blow them down even into the bottome of Hell, and this I may fitly call Gods *ordo resolutions*; it is said of *Alexander*, that when he besieged certaine Citie, he held out a Lamp, proclaiming a pardon to as many as would yeild themselves before the Lamp was burned: so the Lord first holdeth out the Lampe of his word, whereby he calleth them to submit themselves, and gives them a time to deliberate, if in the meane time they doe not yeild, nothing remains but death and destruction: it is storied of *Tamberlain the Scythian*, that whensoever hee besieged a Citie, first he displayed a white flag in token of mercie, if they would yeild themselves, the second day a red flag threatening blood because they did not in time submit themselves, if they continued untill the third day, then came out his black flagg, menacing utter ruine and desolations; this is Gods method. First he sets out his white flagg of peace; if this be not regarded, then comes his red flagge of correction, though not of destruction: if this will take no place with them, then he sets out his black flagge, *bella, horrida bella*, nothing but death and desolation. Downe with it, downe with it, even to the ground, tribulation and anguish, fire and brimstone, storm and tempest, this shall be their portion to drink, Its long before he be moved to anger, but if the coals of his wrath be kindled; O Lord God how terrible will this flame be! it will lick up the Sea like dust, and melt the mountains like wax, and burne to the very bottome of Hell, so that nothing in the world will quench it, but the blood of the Lambe, and the streaming reares of unfeigned repentance: cast your eyes to the time of old, *for wee are but men of yesterday, and our dayes on earth are like a shadow*, as *Bildad* speaketh in *Job*, and you shall finde my conclusion proved by the occurrents of all ages. *Sosome that fruitfull and plenti-*

Psal. 1.

Q. Curtius.

Stephani Apol.
in Herod.

Virgil lib. 4.
Æneid.

Job. 8, 9:

plentifull Citie, which was for beautie and pleasure like the garden of God, or as the valley of Egypt, as thou goest unto Zear, if the stinke of her sinnes ascend into heaven, shall be converted into a stinking Fen, for an everlasting remembrance of her iniquity. *Gen. 19.*
Gen. 13. 10.
Deut. 3. 3.
richo a goodly place, a City of palm-trees, a fenced City, whose walls reached up to Heaven: if she be withall a sinfull and Idolatrous City, she and all that is in her, both man and woman, young and old, Oxe and Ass, shall be utterly destroyed. Babylon, which Aristotle for the greatnesse calls rather a region then a City, the Emperesse of the earth, the Princesse of Cities, the glory of Kingdomes, the beauty and pride of the Caldeans, which said, I sit as Queene, I am no widow, and shall see no mourning: If she continue in her sinnes, shall bee as the destruction of God in Sodome and Gomorrah, it shall not be inhabited for ever, neither shall it be dwelled for ever from generation to generation, but Zim shall dwell there, and their houses shall be full of Ochim, Ostriches shall dwell there, and the Satyrs shall dance there, and Iim shall cry in their Palaces, & Dragons in their pleasant places: so that a man shall be more precious then gold, even a man above the wedge of the gold of Ophir: It is not her powerfull state, nor rich Citizens, nor strong wals, nor high Towers, nor magnificent buildings, that shall free her from Gods punishing hand, nay, Jerusalem in my next, the Vine that Gods right hand had planted, the Citie of the Great King, the holy place of the Tabernacle of the most high, the beauty of Israel, the glory of Nations, and Princesses of Provinces, if shee will not be awaked from her sinnes, shall not be much better then the destruction of Sodome and the miserable desolation of dolefull Gomorrah, her wals shall be turned into heapes of dust, her houses consumed, her Temple burned, her treasure empty, her inhabitants killed:

*Quis cladem illius urbis, quis funera fletu
 Explicet.*

What heart is so flinty which will not melt into teares, when it shall thinke of the miserie which did twise befall this one Citie. *Use 1.*

Now all these punishments came upon them for an ensample and are written to admonish you upon whom the ends of the world are come, *1 Cor. 10. 11.*

- come, that you should be armed and warned, that you should see and foresee, before the time be past, ut quorum facta imitamiini eorum exitum perhorrescatis, that if you tread in their foot-steps you should remember their downfalls, God is the same God still, hee is as strong as ever hee was, hee is as just to revenge as ever hee was, his Arme is not shortened, his strength is not abated, his wrath is not turned away from sinne, but his hand is stretched out still. Sinne may bud in the spring but it withereth before Harvest: it may flourish for a time, but godlinesse endureth unto the end. When the wicked thinketh himselfe the surest, when he saith unto his soule, Peace, Peace, and Soule, take thy rest. Even then there is but one step betweene him and destruction: believe the kingly Prophet, he speaketh it of his own experience, I my selfe have seen the ungodly in great prosperitie, and flourishing like a green bay tree; what followeth, I went by, and loe, he was gone; I sought him, and his place could no more be found. Behold his covntenance, he is but as the grasse upon the house top, which withereth before it be pluckt up, or as the foame upon the water, or as a garment fretted with mothes: O how suddenly doth he fade, perish, and come to a fearefull end: even as a dreame vanisheth when as one awaketh. It is noted of Pyrrhus and Haniball, that they could quickly conquer a Citie, but they could never keep that which they had once subdued. I little marvel, that the wicked have great facility in heaping up of riches, but I should thinke it strange if they could keep them till the third generation. Their wealth is like a snow ball, gathered in the fall, not without labour and cold fingers: and anon after it is melted with the Sunne, or washed away with the raine. But alas, alas beloved, I may here take up the Prophets complaint. Who will believe our report? my words seem unto many, as Lots Sermon did to his sonnes in-law, when he foretold the destruction of Sodome, who seemed as though he had mocked, Gen. 19. 14. Give me leave a little to speak plainly: I came not to sing unto you a gloria patri without a sicut erat, to flatter you with a smooth tale, as to lay pillowes under your elbowes, whereby you may securely sleep in your sins, Multi sunt placentini, & laudenses pauci Veronenses, many come hither from Placentia, and Lauda but few from Verona. I doubt not but ye will all with your tongues confesse my proposition to be true, but the practise of the most*
- Cicero Phil. 1.*
- Psal. 37. 36. 37*
- Psal. 73. 18.*
- Plut in vita Pyrrhi. idem in vita Hanib.*
- Isa. 53. 1.*

most denieth it: it is the finnes of the people that bringeth every common-wealth to ruine. Every one will say as much, but yet in our practise we holdan other strange Axiome that goeth for current amongst us: it is the finnes of the people that upholdeth every Common-wealth: conscionable and true, and faithfull dealing, which my Prophetas I suppose meaneth, by *executing of judgement, and seeking of the Truth*, is like an Almanack out of date, every man hath found out a new way, both to maintain and better his estate, this old way is too farre about. The bloud-sucking Usurer, instead of lending and expecting nothing again, a lesson which our Saviour would have him to take out, if hee look for the true treasure, doth eat and consume his needy Brother, even as *Pharaohs* lean and il-favoured Kine devoured the other. This is the way he taketh to support his house, God loves not such an Arithmetician as spendeth his whole study about *Multiplication*, and the *Rule of falsehood*, and can never learn, the practise of Division. The Lawyer who should employ his best knowledge in untying the knots of the law, and should be an *Asopos* to cut off the thread of controversies between man and man: feedeth his Client with golden hopes, and sugred words, and in the meane time like *Lachesis* draweth in length the thread of contention, using unnecessary delayes, and posting off the matters from Court to Court, Tearm to Tearm, year to year, not unlike the cogging Surgeon, who in hope of greater gain doth poyson the wound, that it may be longer in curing, or (if I may use a homely comparison) like the waggish Boy in the streets, who when he seeth two dogs snarling and grinning one at another for a bone, is never at rest till (for his own pleasure, but little for their profit) hee hath brought them *à visu ad morsum*, to trie their right by their teeth, till at length the weaker be enforced to resigne up his right to the stronger: this is a principall plot to maintain his estate.

Regula falsitatis.

The Citizen that liveth on his trade, is like to the idolatrous Jewes in the Psalmist, which worship the Images of *Canaan*; *Canaan* signifieth a Merchant, and what is the Merchants Image (with *Luther*) but *Demarius* the Crosse. This hee maketh such reckoning of, as that he careth not for making shipwrack, nor of a cruised, wooden vessel, but of a good conscience, so that he may obtain it: hee selleth dayes and months, and years at a higher

rate

rate then his best stoffes; if his wares be too light, false ballances must make up the weight, if too bad, too-dear, a false oath must make amends for both. The countrey Landlord (for though I speak in *Jerusalem*, yet I do not doubt but some of every quarter of *Judah* doth hear mee, whom the Lord hath endowed with ample possessions, that hee should be as it were *Pater Patria*, an upholder of his Countrey, a maintainer of justice, a scourge of vice, a protector of Religion, a shelter for the distressed to defend them from the rage of oppressors, as the Philosopher did the Sparrow that fled into his bosome from the talons of the Hawke. What doth he? he raiseth his rents, wringeth his Tenants like sponges, shaketh by some new devise the ancient custome; if this will not serve his turne, he farmeth out his livings (especially in such a year as this, when hee should break his bread to the poor at his own doores) and taketh a room in this City, or some other, where he may live with much ease, little charges, and small credit, this he counteth an especiall means to hold up his estate.

If I have been in the bosomes of many of you, blame your selves, for mine own part I may truly say to every particular that thinketh himselfe touched; as our Saviour said to the woman that was taken in Adulterie; *Hath no man condemned thee? neither do I.* Marry, withall I adde that of *John*, *If thine own conscience condemn not thee, God is greater then thy conscience, and knoweth all things;* and therefore I dismiss thee with that speech of our Saviour spoken to the Cripple, that was newly restored to his feet; *Go thy way and sin no more, lest a worse thing come unto thee.* What shall I say more? Runne through each particular Estate and calling, and you shall find by the practise, though not of all, God forbid that I should think so, I know there are in every profession which make a conscience of their wayes, and in all their actions set God before their eyes, yet of the most part, that fraudulent and deceitfull dealing, or some other unlawfull means, is thought the most expedite and beaten way for supporting them. Few will let this conceit sink into their heads, that sin is the means that bringeth every Estate to ruine, the Preacher may tell them as much, but they will believe him at their leisure; in the mean time, they will still run on their old *Ways*; the Husbandman may labour in weeding those grounds, but still they bring forth briars to entangle, and nettles

Xenocrates apud Aelianum. var. hist. lib. 13. cap. 31.

Joh. 8. 11.
Joh. 3. 20.

Joh. 5. 14.

nettles to sting others: the Gardner may busie himselfe in pruning those vines, but still they bring forth sowre grapes, such as will set the teeth of Gods children on edge; Gods shepherds may watch continually about their flocks; yet like *swife Dromedaries they ramme by their wayes; and like the wilde Asse used to the wilderness, which snuffeth the wind by occasion at her pleasure,* as the Prophet speaks; they cannot be kept from going astray. Every one can be angry if his worldly purpose be crossed never so little, but few or none will say with David; *is grieveth me when I see the transgressors, because they keep not thy law:* Many can weep and command plenty of tears, when any worldly calamitie doth befall them, but few or none can shed one tear, *Miserè terendo oculos* (as he speaks in the Comedy) for their sinnes, much lesse weep bitterly as Peter did, or have their eyes gush out with water, because other men keep not Gods Lawes: with David many will sing to the Viol; and invent to themselves instruments of musick like David as the Israelites did; But few will say with him, *All my delight is in thy commandements;* Many will say with those good fellows, *Come and bring wine, and we will fill our selves with strong drink; and to morrow shall be as this day, and much more abundants.* But few or none will say with those good professors, *Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his lawes, and we will walk in his paths,*

Jer. 2.

Math. 26;

Psal. 119.

Amos 6. 5.

Psal. 119. 143;

Isa. 56. 12.

Isa. 23.

I think I cannot truly say with Hosea, that the Lord hath a controversy with the inhabitants of this land, because there is no knowledge of God in the land. For our heads are not so sick, as our hearts are heavier: I mean our heads are not so void of knowledge, as our hearts are of obedience, but I dare boldly say, that which followeth: *By swearing and lying, and killing, and stealing, and whoring, they break forth, and blood toucheth blood.* Will you heare the judgements annexed in the subsequent words? *Therefore shall the land mourn, and every one that dwelleth therein, shall be cut off.* This is a terrible curse, and he that dwelleth in heaven, still avert it from us, but yet it is a conclusion which the Lord useth to inferre upon such premises.

Isa. 1. 5.

Hos. 4. 2.

Give me leave to repeat a parable unto you, *My beloved had a vineyard in a very fruitfull hill, and he hedged it, and gathered &c.*

the stones out of it, and he planted it with the best plants; and hee built a Tower in the midst, and made a winepresse therein. The Prophet in that place applieth it to the land of *Judah*, Surely the vineyard of the Lord of hosts, is the land of *Israel*, and the men of *Judah*, are his pleasant plants: me thinks I may not unfitly apply it unto this *Island*. Surely the vineyard of the Lord of hosts is the land of *Britaine*, and the men of this land are his pleasant plants, Now therefore, O ye inhabitants of this land, judge I pray you, between him and his vineyard, what could hee have done unto it, that he hath not done? He hath planted it with his own right hand, he hath hedged it about with his heavenly providence, that the wilde boare out of the woods cannot root it up, nor they that go by, pull off his grapes. He hath watered it most abundantly with the dew of heaven: he hath gathered the stones of Popery and superstition out of it; hee hath set the winepresse of his word therein: hee hath given it a Tower, even a king as a strong tower against his enemies, whose raigne the Lord continue over us, if it be his pleasure, as long as the moon knoweth her course, and the sun his going down and let all that love the peace of *Britaine* say Amen. Now he hath long expected that it should bring forth grapes, but behold it bringeth forth wild grapes. Hee looked for judgement, but behold oppression, for righteousness, but loe a crying.

These were the finnes of *Jerusalem*, and you know her judgements, hee that was *Jerusalems* God, is *Britaines* God too, and therefore if shee parallel *Jerusalem* in her iniquities, let her take heed shee taste not of her plagues; God though he hath not yet begun to punish her in his fury yet hath he sundry times shaken his rod of correction over her, if this will not worke amendment, her judgement must be the greater.

Fearfull was the case of *Samaria*, whom Gods punishments could not move to repentance. I have given you cleannesse of teeth in all your Cities, and scarcenesse of Bread in all your places, yet have ye not returned unto me saith the Lord God. I have withholden the raine from you when there was yet three moneths to the harvest, and I caused it to raine upon one City, and brought a drought upon another, yet have yee not returned unto me saith the Lord. Pestilence have I sent amongst you after the manner of *Egypt*, and yet ye have not returned unto me saith the Lord. I have smitten you with

with blasting and mildew, &c. yet ye have not returned unto mee saith the Lord God. The Lord hath not hitherto dealt with us after our sinnes, nor plagued us according to the multitude of our iniquities, yet he hath made it manifest that he is displeased with us: His mercy hath pulled back his hand from drawing his sword of vengeance against us, yet he hath left us sundry tokens that he is angered with our sinnes. It is not long since that the *heavens were made as brasse, and the Earth as iron, nay, the very waters became as yron or as brasse,* so that neither the heavens from above, nor the earth, or water from below did afford comforts for the service of man. Deut. 28. 23.

This extraordinary cold distemperature of the ayre might by an *Antiperistasis* have kindled some heat of zeal and devotion in our breasts; when it had not the expected effect, then he *Called for a dearth upon the land, and destroyed our provision of bread:* even such a famine, that if we were not relieved from forrain countreys, *Ten women might bake their bread in one Oven,* as the Lord speaketh, *Levit. 26. 26.* Psal. 105. 16.

But all this hath not brought us upon our knees, nor humbled our soules before our God, therefore once againe, hee hath put life in his messenger of death, and set him on foot, which heretofore of late years hath raged in this city, like a man of warre, and like a gyant refreshed with wine, and bestirred himselfe (though not with the like violence) almost in every part of this kingdom: I mean the *pestilence that walketh in the darknesse, and the sicknesse that hath killed many thousands at noon day:* all these are infallible tokens that he is offended with our sinnes: Howbeit he is so mercifull that he will not suffer his whole displeasure as yet to arise, Psal. 92. 6.

—— *Horum si singula duras
Flectere non possunt, poterant tamen omnia, mentes.*

If each of these by themselves cannot prevaile with us, yet if they be all put together, they may serve (as a threefold cord) to draw us unto repentance. If these be not of force but still we continue to blow up the coales of his anger, then let us know for a certainty, that they are the forewarners of a greater evill, as the cracking of the house is a forewarning of his fall: these

be but the flashing lightnings, the thunderbolt will come after.

The cloud that is long in gathering, will make the greater storme: he is all this while in setting his stroke, that hee may give the forerblow; *Eurum ad se Zephiranq; vocat*; hee is in bringing the windes out of his treasures, that hee may rain upon our heads a shoure of vengeance which shall be the portion of all the ungodly to drink.

I began like a *Barnabas*, I will not end like *Boanerges*: my song had an *Exordium* of mercy, I am loath to bring for an *Epitoge* a thunderclap of judgement. Wherefore (my beloved Brethren) now that you see the true causes of the ruines of every common-wealth and the judgement that hangeth over your heads (like *Damocles* his sword) for our iniquities; flatter your selves no longer in your own sinnes, but turn unto him by speedy and unfained repentance, that he may repent him of the evill, and turn away his plagues from you: let the wanton leave his dallying, and the drunkard his carrowling, and the Usurer his biting, and the swearer his blaspheming, and the oppressor his grinding, and every one amend one in time, before the Lords wrath be further kindled: then will the Lord be mercifull unto this land: he will quickly turn the fowre looks of an angry and sinne-revenging Judge, into the smiling countenance of a milde and gentle Father. Hee will take the rodde which he hath prepared for you, and burn it in the fire. These plagues which do hang over you for your iniquities; he will blow away with the breath of his nostrils, as he did the Egyptian Grasshoppers into the red-sea: hee will command his destroying Angel to put up his sword into the sheath, he will open the windowes of heaven, and powre down a blessing upon you without measure.

Then shall you be blessed in the City and blessed in the field, blessed at your going out, and blessed at your comming in, and whatsoever you put your hands unto shall be blessed; your sons shall grow up as *Olive branches*, and your daughters shall bee as the polished corners of the Temple. Your grounds shall so abound with graine that the tillers shall laugh and sing; your garners shall be full and plenteous with all manner of store, your presses shall abound with Oyle and wine; your sheep shall bring forth thousands, and tenne thousands in your field; Every thing shall prosper, nothing

Psal. 129. 4.

Psal. 144.

Joel. 2. 24.

nothing shall stop the current of Gods blessings, there shall be no decay, nor leading into captivity, and no complaining in your streets; and which is better then all these, he will give you faithfull and painfull Pastors to feed you, his spirit to comfort you, his word to instruct you, his wisdom to direct you, his Angels to watch over you, his grace to assist you, and in a word, *He will be your God, and you shall be his people: thus shall it be done unto all those whom the King of heaven shall honour:* so that all the world shall wonder at your felicity, and say, *Blessed be the Lord which taketh pleasure in the prosperity of his servants, and happy are the people that be in such a case, yea blessed are all they which have the Lord for their God;* thus will he be with you, and direct you in the desert of this world, till he bring you into a faire and goodly place, the promised land, a land that floweth with better things then abundance of Milke and Honey, the celestial Paradise, the heavenly Canaan, the kingdome of glory prepared for you from the beginning of the world, even that kingdome where the King is verity, the Lawes charity, the Angels your company, the Peace felicity, the life eternity. To this kingdom, the God of all mercy bring us for his sake that bought us with his own blood, to whom with the Father and the holy Spirit, three persons in trinity, and one God in unity, be ascribed all honour and glory, power and Majesty, both now and for evermore, *Amen.*

Esaier. 6.9.

TO



TO THE
Right reverend father in God,
the Lord Bishop of
CARLILE,

RIGHT REVEREND,



When I preached at Carlile at the last Assises, I made no other account, but that my sermon should (like Aristotles Ephemeron) have died the same day that it took breath. Since which time I have been intreated by divers to make it common: to whom I would not yield the least assent, as doubting that their desires proceeded rather from affection towards the speaker, then from a sound judgement of the things spoken. But when I perceived how distastfull it was to some, that beare Romish hearts in English breasts; I resolved, as David did when Michal mocked him for dancing before the Arke, to be yet more vile, by publishing that unto their eyes, which before was delivered to their eares; hoping that the more it displeaseth them, the better acceptance it shall finde with the true Israelite. Which now at length I have effected. So as that before they heard it (or at least heard of it) so now they may read it. And if I have evill spoken, let them beare witness

Arist. de hist. animal. lib. 5. cap. 10.

H

witness

witnesse of the evill, but if I have said well, why doe they smite me ? It seems to them a meere calumniation to say that there is no probability that a Papist shall live peaceably with us, and performe true and sincere obedience towards our Prince. To whom I might returne the short answer of the Lacones to their adversary, Si: if it were so, my speech was not to no purpose, because not only rebels to the King, but, much more to God and his true worship and service, are to be rooted out of a Christian commonwealth. And if those be worthy a sharpe censure which agreeing with us in the fundamental points of Divinity, cannot away with the carved worke of our Temple, but cut it downe as it were with Axes and Hammers, how much more those Sanballats and Tobiahs, that strike at the foundation thereof, and say of it, as did the children of Edom in the day of Jerusalem, down with it, down with it, even to the ground.

But I rather say, O si, I wish it were so, and that there were no feare of danger by their meanes and devises. But this I doubt cannot be effected, unlesse there be, I will not say with the Orator, a wall, but a sea between them and us. Till then there is as great probability of peace between us, as there was of old time between the Catholicks and the Donatists, the Orthodoxall and the Arians, the Hebrewes and the Egyptians, the Jewes and the Samaritans :

Immortale odium, & nunquam sanabile vulnus.

And for true loyalty, and faithful obedience there is as great probability, as that the two poles shall meet. The King and the Pope are two contrary masters, none can truly serve them both ; Either he must hate the one, and love the other, or he must leane to the one and despise the other. The obedience which either of them requires is so repugnant, that they cannot lodge within one breast. This loyalty which our adversaries do outwardly pretend is but equivocal, no more true loyalty, then a dead hand is a hand ; it wants the very forme and soule (if I may so speak) of true dutifullnesse, which is to perform obedience voluntarily, and with a free heart for Gods cause, as to Christs immediate Vicar over al persons within his dominions. It is with some secret reservation, till their primus motor, the man of sin, upon whom their obedience depends, shall sway them another way: tebus sic stantibus, the state standing as it doth, & donec publica bullæ executio fieri possit, untill they may have power and strength to resist. So that I may use the same words unto them which Austin doth

doth to the Rogatists, Sævere vos nolle dicitis, ego non posse arbitror; ita enim estis numero exigui, ut movere nos contra adversarias vobis multitudines non audeatis, etsi cupiatis. *I speak chiefly of such as are grounded in the Principles of Popish Divinitie, and take for current whatsoever is stamped in Romes mint. As for their ignorant followers, I only give them that censure, which S. Paul gives the Jews; They have the zeale of God, but not according to knowledge, for they being ignorant of the righteousness of God, and going about to stablish their owne righteousness, have not submitted themselves to the righteousness of God.*

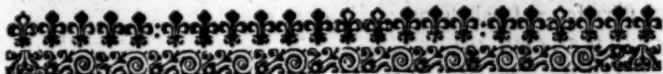
I have adventured to joyn with this an other Sermon preached before upon a like occasion (so farre as I could gather it out of a few scattered Papers, flying abroad like Sybilla's leaves.)

-----rapidis ludibria ventis.

*Which I have the rather done, because my experience these few years in the Country, hath taught me how common those sins are which I have herein indeavoured to reprove, if these my labours shall not be distastfull, I shall be willing to goe forward in a greater subject. Howsoever they shall be taken, I submit to the censure of your Lordship, and of every indifferent Reader (not counting what carping Momus can say against them) in the words of judicious Vives; Si quid dixi quod placeat, habeat lector gratiam Deo propter me; *Lud. Vives in August. de Civit Dei lib. ult. cap. ult.* si quid quod non placeat, ignoscat mihi propter Deum & male dictis det veniam propter bene dicta; and of holy Austin in the conclusion of his long discourse de Trinitate Domine Deus unus & Trinitas, quæcunque dixi de tuo agnoscant & tui, si qua de meo & tu ignoscat & tui.*

*Your Lordships in Christ to be
commanded,*

LANCELOT DAVVES.



MATH. 26, 15,

*What will ye give me, and I will deliver
him unto you?*



Have elsewhere, in a great and populous auditory, discoursed of our Saviours mildnesse, and humility, and of the deceit and hypocrisie of the Judasses of these times, from these words of our Saviour: *Judas betrayest thou the son of man with a kisse?* Being commanded to supply this place, I thought it not unfit for this present occasion, to look back into

the story of our Saviours passion, and to seek out the cause of Judas his cruell, and more then hellish fact, in betraying his Master, which I find wrapped in the words already delivered unto you.

These two questions, *what will ye give me?* and *what shall I give you?* be two evils at this day much reigning amongst men; which though they may stand somewhat upon their antiquity, yet they have little reason to bragge of their pedegree. For the one may be fathered upon *Simon Magus*, who offered to buy the gifts of the holy Ghost for money: *What shall I give you, that upon whomsoever I shall lay my hands, he may receive the holy Ghost?* the other upon *Judas* the traitour, who offered to sell the giver of the holy Ghost for a small summe of money. *What will ye give me, and I will deliver him unto you?* Both of them wicked, but the speech of *Judas* the more hainous. Who not contented with that which he gat by stealth out of the bag which he bare, and being disappointed of a profit which he expected, in regard that that boxe of ointment which he purposed to have sold, (that he might have converted a good part thereof to his own proper use,) was powred upon our Saviours head: and perceiving our Saviour to defend the fact of the woman, anon he goes out; and because he

was frustrated of his hope of gaine by selling the ointment, hee offers for a small summe of money to sell the Anointed. *What will ye give me, and I will deliver him unto you?* As if hee should have said, I perceive that ye are marvellous desirous to apprehend my master, but ye cannot easily effect your purpose, by reason of the people, which make such account of him, that perchance they would make an uproar, if any open violence should be offered unto him: yet if ye will listen unto me, and follow my counsell, I will quickly ease you of that care, upon this condition, that yee will afford me any reasonable reward for my paines; tell me therefore before I go, what shall my recompence be, and I will undertake without any tumult to deliver him into your hands. In which words observe these two points, 1 *Judas* his question, *what will yee give me?* 2 His promise to deliver his master, so that he may be rewarded: *and I will deliver him unto you.*

In the question we see, that though *Judas* was an Apostata, fallen from God, and led by Satan to betray his master, whom he little esteemed, as appears by the price he sold him for; yea though he had a desire to make his master away, lest he should afterward get knowledge of his theft, yet he will not betray him unlesse he have something for his pains. And therefore before he make any promise of delivering him, he covenanteth for a price: whence ariseth this note, *that even the wicked, and reprobate will abstaine from horrible and grosse sinnes when there is no provocation offered, and when they see no end of committing them.* There are in every sinne which is voluntarily committed two causes; An inward impulsive moving them; and something which may have the name of a final cause, or else an externall object, alluring them. The impulsive cause in *Judas* was covetousnesse. The final cause was to obtain some money. The impulsive cause kept it self close, and like a thiefe, lurked in a corner, till a fit opportunity was offered, and a reward was expected. As it was in *Judas*, so was it in *Achan*; no doubt but *Achan* had given lodging to covetousnesse before the overthrow of *Jericho*; but then he had the opportunity offered him. He saw amongst the spoile a goodly *Babylonish* garment, and two hundred shekles of silver, and a wedge of gold, and because he coveted them he took them (contrary to the Lords command.

commandment) and hid them in the midst of his tent. As it was in these two, so was it in Gehazi. I make no question but an inordinate desire of having, had possessed his heart, before that Naaman the Syrian, came to his master, to be healed of his leprosie. But never such an opportunity was offered, as was then: for when hee saw Naaman offer his master some rich rewards for curing him, and his master absolutely refusing them, he thought then was the golden occasion offered him to satiate his greedy desires, and therefore posts after Naaman to get something of him. Wicked Ahab who (as the holy ghost speaketh) *sold himself to work wickednesse*, did not shed the blood of Naboth the Israelite, but to this end, that he might obtaine the vineyard which lay neer unto his house. Now as it is in covetousnesse, so with other sinnes. And the reason is very plain: for though the understandings of the wicked be so darkned, that they call *good evil, and evil good, soure sweet, and sweet soure*; though their appetites and affections be so perverted, that they swallow up sinne with greedinesse, and drinke iniquity like water: yet there is some reliques of the image of God in their understanding, whereby they have a glimpse of good and evil, which though it cannot moderate the will, and affections from running into sinne, yet it doth so farre forth bridle them, as that they will not commit any hainous impiety, but when some thing is offered which puts as it were a vizard upon the object of the will, and makes it chuse that which otherwise it would refuse. For the will by nature is alwayes carried unto his proper object, which is good, and abhorreth that which is evil. So that when it chuseth evil, it is not as it is a will, but as it is depraved, and as the understanding, which judgeth of the object, before the will chooseth or refuse it, counteth that good which indeed is evil.

3. Here two sorts of men are to be censured: the first is such as think themselves sufficiently excused for committing any sinne, if they can bring any occasions or the allurements which have moved them to commit it. The drunkard will say that company hath drawn him to forget himself, and therefore he must be pardoned. The adulterer will plead for himselfe, that his own corrupt affection hath moved him, and that the circumstances of time and place have caused him, and therefore he must be excused. But these
excuses

2 Kin. 5. 20.

Isa. 56.

Ufe. 1.

excuses are such, as that, if they would serve the turn, the wickedest reprobate upon the face of the earth might be found not guilty. For might not *Judas* have pleaded for himself, that he would never have betrayed Christ, but that he expected some reward from the high Priests? Might not *Ahab* have sworn that he would never have sought *Naboths* blood, if it had not been for his vineyard which was so commodious for his house? Might not *Achan* have avouched that he would never have transgressed the Lords commandment by taking of the excommunicate thing, but that it so offered it self that he thought he might have taken it, and none been privy to it? Might not *Cain* have excused the slaughter of his guiltlesse brother, that he would not have killed him, if the Lord had not had a greater respect unto *Abels* sacrifice, then unto his? It is true indeed, that such objects may occur, such inducements may happen, as that the dearest of Gods children (which as long as they remain in these houses of clay do taste too much of the old *Adam*) may thereby be led to commit grosse impieties. We know, that the fear of death moved *Peter* to deny his master: That idlenesse, and the sight of *Bathsheba*, caused *David* to adultery: That *Lots* daughters brought their father to commit incest: That *Solomon* by his wives was drawn to Idolatry: That the fear of the *Egyptians* made faithfull *Abraham* to distrust Gods providence, and to say that his wife was his sister. But this onely shews their imperfections; it excuseth not their facts, that they had sundry provocations to these sinnes. If *Peter* had thought that the fear that the Jews put him in, by reason of the great cruelty which they used against his master, might have excused him for denying Christ, he might have spared his teares. If occasion, and time, and place, might have purchased a pardon for *David*, he would never have been so vehement, and passionate, in confessing his fault, and craving a pardon for the same. And indeed this is the onely course to be freed from Gods plagues, not to excuse our sinnes, and say that such and such provocations brought us to them: (for so the wickedest reprobate might be innocent) but to humble our selves before the Majesty of God, and to confesse our misery, that he may receive us to mercy.

4 There is another sort of men which if they commit not such iniquities as others do, (either because their natures are not so prone,

Mat. 26.

Psal. 51. 1.

Use. 2.

prone, and bent to those vices, or because such objects and allurements are wanting, as others have had) will boast (at least within themselves) that they have attained unto a farre greater measure of holinesse, then others, which by their naturall pronenesse, or some external cause, are drawn to wickednesse. But (alas) what credit is it for the *Scythians*, that they were no drunkards, when they never got wine nor strong drink? What commendation for the old *Germanes*, that they abstained from the unlawfull company of women, when by nature they were not addicted to wantonnesse? What credit is it for a young childe, or withered old man, to abstain from carnal pleasure, when the heat of youth in the one is quelled, and the other never knew what lust meant? What grace for a weak spirited man, who was never moved with any excessive anger, not to be a murtherer? This is rather commendation worthy, if we shall abstain from those vices to which our corrupt nature doth most propend: If the Dutch can leave his drunkenness, the Italian his lustfulness, the French his factiousness, the Spaniard his haughtiness, the English his gluttony, and greediness: if the cholerick can lay aside his anger, and rashness; the phlegmatick his sloath, and idleness; the melancholick his hatred, and enviousness; the sanguine his concupiscence, and wantonness; in a word, if *Herod* can be contented to part with *Herodias*, and every man his beloved sin, to which by nature he is most addicted.

When a certain Physiognomer looking upon *Socrates*, gathered by his complexion that he was given to lust and wantonness, the people which knew the continencie, and vertuous life of *Socrates*, mocked him as unskillful of his art, thinking that *Socrates* was not addicted to any such vice. But *Socrates* acknowledged the judgement of the Physiognomer to be true, and confessed that by naturall disposition he was prone unto it; thinking it a greater vertue to conquer, and keep under the corruptions of the flesh; then to keep himself under, and within the bond of reason, when he had nothing to draw him away. And yet this is little worth, unless it be at such time, when some externall means, and provocations do concur, for bringing that into act, which depraved nature most affecteth. The drunkard will sometimes abstain from his beastliness: but it is when he can get no wine. The oppressor

from grinding, and grating the faces of the poore; but it is when he lacks matter to worke upon. The wanton from his pleasures; but it is when he wants time, and place to effect his desires. The glutton from his excessive eating: but it is in a dearth or scarcity, when he knowes not how to fill his paunch. It had been praise-worthy in Judas, if having a covetous minde, the high Priest had come unto him, and offered him a large summe of mony, upon this condition, that he would have betrayed his Master; and he should have replied, as *Simon Peter* did to *Simon Magus*: *your mony perish with you, because ye think that the Son of God may be bought for money.* It is a good commendation which *Tully* giveth to *Murena*, that living among the effeminate and luxurious Asians, he was not infected with their faults. *Latus illi tribunanda est, non quod Asiam viderat, sed quod Asia continenter viverat.* And *Ulysses* deserves the name of a sober and temperate man, not because he was so amongst the Grecians, but because he kept himselfe sober in *Circuscellar*, where all his fellowes except *Eurylochus*, were drunken. On the contrary it argueth weaknesse in *Anacharsis*, the Scythian Philosopher (who used to say in commendation of his Country, that there were no Pipes in Scythia, because there were no Vines) that falling into the company of some Cellar-knights which dranke for a wager, he tooke their part, and was first drunk under board himself. The Lord, saith the Psalmist, trieth the righteous. He suffereth such objects to be offered unto them, as may be allurements unto sinne; that by refusing and forsaking thereof, they may make it knowne to the world, to whom they belong. So was *Lot's* righteousness tried, not when he dwelled with *Abraham*, but when he was removed to *Sodome*: which though it was for the pleasantnes of the soyle like the garden of Eden, yet for wickednes and unnaturall uncleanness it surmounted Hell it self. And yet for all this it could not infect righteous *Lot*, who dwelling amongst them, from day to day vexed his righteous soule by their unlawfull deeds. So was *Dauids* innocencie tryed, not when he fled from *Saul*, but when he found him asleep, and might have killed him. So likewise thou declarest thy righteousness, not when thou abstainest from such sinnes as thy nature is averse from, or from such sinnes, as thy flesh is prone unto, at such times as fit meanes are wanting to accomplish

Act. 8. 20.

In Orat. pro
Murena.Arist. Post A-
nalyt. lib. 1.

Psal. 11. 5.

2 Pet. 2. 8.

1 Sam. 26.

plish thy desire: but when thou abstainest from such as thy flesh inwardly desireth, and some externall provocation urgeth and allureth thee unto. Thou must, when the high Priest offers thee a rich reward, not be bribed to sell thy Master. With *Ulysses* thou mayest live sober at *Cyrce's table*, with *Lor* thou mayest persist honest among the *Sed mites*: otherwise if thou perswadest thy self, that thou doest well, if thou canst abstaine from grosse sinnes, when there is no great inducement to perswade thee to act them; this is but *Judas* his righteousness, who would not betray his master but in hope of reward, *what will yee give me, and I will deliver him unto you?*

5. And so I come unto the second generall part: wherein observe,

1. The person delivering, I.
2. The Action, *deliver*.
3. The partie delivered, *him*.
4. The parties to whom, *unto you*.

Of which before I particularly intreat we may from the promise as it hath reference to the question, gather this conclusion. *That a covetous mind, setting all respects aside, will not be afraid to commit any sinne, so that he may be rewarded for his pains.*

Luke and *John* tell us, that the Devill put it into the heart of *Judas* to betray his Master. He put it not into the heart of *Peter* or *John*, or any other of the Disciples; why? because this *Phylarguria*, had only taken root in *Judas* his heart: the rest were not infected with this disease. They were indeed weake, and feeble in the faith, and therefore *Peter*, though he followed him a far off, and came into the high Priests hall, yet a poore damsell did so shake the rock of his faith that presently he denyed him, the rest immediately after he was taken forooke him, and fled: but none of them did entertain any such suggestion as to betray him, save *Judas Iscariot*, who before was entangled with the chaines and fetters of covetousness. So true is it which the Apostle saith, *those that will be rich fall into snares and tentations of the Devill*; for so the vulgar addeth 1 Tim. 6. 4. Here then if ever, the Poets exclamation may have place.

Luk. 22. 2.
Joh. 13. 3.

Aenid. lib. 3.

----- *Quid non mortalia pectora cogis,
Auri sacra fames!* -----

What vice so scandalous; what thing so monstrous; what
 Ioh. 17. 12. sinne to God and nature so odious, which the desire of money will
 Marth. 16. 16. not cause a man to commit? A man betrayeth a man, a servant his
 1 Tim. 6. 10. Master, a creature delivers his Creator, the sonne of perdition the
 Gal. 5. 20, 21. sonne of God; the Lord of life must be put to death for a little
 money. Well therefore doth the Apostle terme covetousnesse
the root of all evil, For as all the the lines of a circle do take their be-
 ginning from one middle point or center; so all other evils doe
 spring from this fountaine. *The workes of the flesh are manifest*
 (saith the Apostle) *which are Idolatry, witchcraft, hatred, debate,*
emulations, wrath, contentions, seditions, heresies, envy, murder; I
 may add lying, swearing, stealing, oppressing, whence do they pro-
 ceed, but from a covetous and insatiable heart? This is the womb
 where they ordinarily are bred.

Juven.

----- *Lucri bonus est odor ex re
Qualibet* -----

Sueton in
Vespasiano.

Tacit hist. lib. 2.

saith the Poet; alluding to the fact of *Vespasian* in *Suetonius*, who
 gathered a tax from some homely matters, and told his son *Ti-*
mus, that it smelled as well, as any other silver did. Be it gotten by
 theft, lying, stealing, swearing, forswearing, usurie, oppression,
 what way soever it be gotten, (saith the covetous in his heart)
 if it be gaine, it is well gotten. *Tacitus* tells us of a *Roman* knight,
 that killed his owne Brother, in hope to be rewarded for his pains.
 Histories are full of the like, which I will passe over with silence.
 I wil only instance in one of our own country, (which methinks in
 all points, save in the difference of the parties betrayed, may be com-
 pared to this of *Judas*) I mean *Humphery Banister*, servant to the
 Duke of *Buckingham*: whom the Duke had tenderly brought
 up, and above all loved and trusted, in so much that being pursued
 by King *Richard* the third, he hid himselfe in *Banisters* house,
 thinking it to be the only Sanctuarie, where he might safely repose
 himselfe. But when King *Richard* had promised 1000 pounds
 to

to those that would finde him out, the desire of gaine so wrought with him, that presently he betrayed his Lord and master into the kings hands. As the fact was like to that of Judas, so the punishment hath some resemblance with it. Judas though he had no bond for payment, yet he got the money. The high Priests proved better of their promise then the King. Judas did not enjoy the money, for he went out, and hanged himself. Banister was not executed, but was shortly after for a murther condemned: his sonne and heire became mad, and died in a hogstie, his daughter was infected with a leprosie, his second sonne deformed of his limmes; his youngest sonne drowned in a puddle.

In the life of
Richard the 3
written by
Sir.Th.More.

6. By this which hath been spoken, you see my conclusion plainly proved: that a covetous man, setting all respects aside, will not be afraid to commit any sinne, so that he may be rewarded for his pains. And how can it be otherwise? for hee is like an hunger-starved man which will do any thing, so that he may satiate his appetite. Covetousnesse like the pit of hell, is never satisfied, and like the barren wombe, it never saith, I have enough.

Duo plus sunt porae, plus sitiuntur aqua, the more bloud the two Ovid. Fast. daughters of the horsleech shall suck, the more eagerly they cry out, Prov.30.15. give, give. This barren and dry earth is never satisfied with water: *nec firm pellet, nisi causa morbi.* Nothing will content this dropsie, but that which more augmenteth the disease, as nothing will satisfie the fire, but that which more augmenteth the flame. He is like unto him that hath the *Caninus appetitus*, the more he eateth the more he hungreth. Some Physitians say that gold is good for him that is in a consumption, but I never read that it is good against a surfeit. But experience proves it true, that a gold-hungring man, doth not onely long for this metall when hee is in a consumption, but farre more when he hath taken a surfeit through abundance.

— *congesto pauper in auro est.*

The richer, the poorer: his mind hungereth as much for gold, as *Dianysius* his belly hungred for flesh, who used to stand all the day in the shambles, & *quod emere non potuerat, oculis devorabat.* That which he could not buy with his penny, he devoured with his eyes. And here that comes in my mind which *Herodotus* recordeth of *Aicmaon* the Athenian, who because he had kindly entertained:

Herod. lib. 6.

The messengers which *Crasus* sent to the oracle of *Delphos*: *Crasus* sent for him and offered him asmuch gold as at one time hee could bear out of his treasure house. *Alcmaon* not a little glad of the offer, prepared a large doublet with wide sleeves, a paire of breeches reaching down to his heeles, both of them fitter for *Hercules* then for himselfe. This done he went to *Crasus* his cofers; and first filled his breeches as full as he could stuffe them, then his sleeves, and bosome, then glued as much as he could to the haire of his head, and beard, and then lastly stuffed his mouth with as much as he could thrust in it, and so with much adoe, crept out of the treasure house.

Application to magistrates.

This sinne, as of all men it is to be avoided, so especially of magistrates which sit at the stern to direct our ship in this glassie sea: and which are the pillars of justice to support her battered fabrick. Yee must not give it the least welcome in your hearts: but (like the wise traveller) stoppe your ears at the songs of this Syren, and not give it the least attention though it charm never so cunningly. You should have eyes like unto *Lyncem*, to dive into the bottome of the most deep and abstruse controversies. Now hope of reward blindeth the eyes of the wise: so that as a blind man which hath a pearle upon his eyes, cannot see his way, but stumbleth at every block, and falleth headlong into every pit; right so if you shall have this rich pearle (this pearle of riches) before your eyes, you can never tread right in the way of truth. The eye, or any faculty of the sensuall, or intellectual part, if it be busied about any one object neglecteth the rest: and if your eyes be exercised about this object, it will make you negligent in publike affaires. *Intus apparens prohibet alienum*: if the species of gold possesse your hearts, there will be no room for justice to lodge in them. For these two be *ἀνίσταται, non bene conveniunt nec in unâ sede morantur*. They can no more lodge within the same breast then light with darkness, the arke with *Dagon*, God with *Mammon*. It was *Casars* saying, borrowed from *Euripides* in his *Phœnissa*: If justice must be broken, it must be for raiguing. But he might more truly have said, for gaining. For gold could never away with justice, and therefore the Poets saie, that when gold first began to be digged out of the earth, justice durst tarry no longer, but presently fled into heaven. Therefore *Jethro* de-

Arist. de anima lib. 3.

Cic. lib. 3. Offic.

scribing

scribing the quality of a good judge, saith that he must deal justly Exod. 18. 21. or truly, and then he addes, as it were by way of explication for the better understanding of the former word, that he *must have covetousnesse*: as if he had said, if he be a covetous, and gold-thirsting man he cannot be a true and just dealer. And to this purpose David prayeth, Psal. 119. that *the Lord would encline his heart to his testimonies, and not to covetousnesse.*

7. Now as this insatiable desire of gaine, is not to sit on the bench with the judge, so is it not to plead at the barre with the counsellor, which with the key of knowledge is to unlock the secrets of the law, and with as skilful, and expert hand, to untie the knots of hard and difficult questions. It will make him Pharisee-like to straine a Gnat, and to swallow a Camel; to tith the mint, and cummin and to let passe judgement and fidelity, it will make his tongue play fast and loose with justice at its pleasure. A golden key commonly opens a wrong lock. *Auro loquente, nihil pollet quævis oratio.* When *Pluto* speaks *Plato* may hold his hand on his mouth like *Harpocrates* the Egyptian God, and say nothing. It is a great commendation which *Tullie* gives unto a Lawyer: De orat. l. 1. *The mouth of a Lawyer is an oracle for the whole city.* But if this mouth be once corrupted with gold, it will prove like the oracle of *Delphos* of which *Demosthenes* complained in his time, that it did *φιλιππίζειν*, speak nothing but what *Philip*, which gave it a fee, would have it to say. And such an oracle *Demosthenes* himself sometime proved: who being feed to plead a cause, and immediately after receiving a large summe of money of the other party for holding his peace, the next day comes into the court in a rugge-gowne, having his neck, and jawes all muffled with furies, and warm cloathes, and told the Judges he was troubled with a *squinancie* that he could not speak. Whereupon one that perceived his disease, said that it was not a cold, but gold that hindered his speech *βῆς δὴ γλωττίης* an Oxe, I warrant you, was in his tongue. The *Athenian* coyne which was stamped with the forme of an Oxe had bunged up his mouth, no marvel if hee was speechlesse.

8. But especially this sin is to be avoided of you that are witnesses, and jurors, which are the one by testifying, the other by 3. To witnesses and Jurors. examining the truth to make a finall decision of controversies. If you

Jer. 6. 13. you shall entertain any such thought as to say with Judas, *What will yee give me?* yee shall be sure to find some Simon Magus ready to say, *What shall I give you?* Falſity and lying have ever been the handmaids to covetouſneſſe. And therefore when the Prophet Jeremy complaineth, *that from the leaſt to the greateſt they were all given to covetouſneſſe*, it muſt needs be true which he addeth in the next words, *that from the Prophet even unto the Priſt they all dealt falſly*. As Judas was hereby moved to betray his maſter, ſo were the ſouldiers perſwaded to lie, and falſly to forſweare themſelves, that his diſciples ſtole him away when they were aſleep; and that moſt palpably too. For it they were aſleep how knew they that it was his diſciples, and if they knew that it was his diſciples, how were they aſleep?

2 Pet. 2. 15. 9. Follow not then the wayes of Balaam the ſonne of Boſor which loved the wages of unrighteouſneſſe. Onely herein ye muſt keep his reſolution, *not for an houſefull of ſilver and gold to go beyond the word of truth to ſay leſſe or more*. Equivocations and mentall reſervations which the Papiſts make ſuch reckoning of, are the ready way to renew that old *rohn*, and *bohn*, to make a chaos and conſuſion of all things, to mixe light and darkneſſe, truth and falſhood, heaven and hell together. Whoſoever ſhall for filthy lucre ſake, either wittingly conceale part of the truth, or adde any thing thereto, and thereby turn the truth into a lie, I ſay unto you that an untimely birth is better then hee; and better it were for him, unleſſe he repent, that a miſtione were put about his neck, and that he were drowned in the deep of the ſea.

Matth. 18. 6. 10. To end this point, let me ſpeak unto you all in the words of our Saviour, *beware of covetouſneſſe*, and with the Apoſtle, *let it not be once named amongſt you*. But if ye will needs be covetous, covet ſpirituall things: ſet not your hearts on the things that are below, but on the things that are above, Covet that which will ſatiate your hearts, and that is nothing in this world. For the heart is triangular, and the world is round, and a round body cannot fill a triangle, but there will remain ſome empty corners: no more can the whole world fill the three corners of an heart, nor any thing ſave he which is three, and one, God bleſſed for evermore. *Inquietum eſt cor noſtrum O Deus, poſtquam reſceſſimus à te, donec reverſamur ad te*, ſaith Auſtin, O God our heart is never contented

contented when we turn from thee, till we return to thee. Oh then as your hearts are, so let your hearts desire be; that is, the *Basis* or broader part upward toward heaven, and heavenly things, and the *comus* or narrow point towards earth and earthly things. Use not your riches as *Anacharsis* said the *Athenians* did their money: *Nummis ad numerandum*, only to count it over, and then to coffer it up. Injoy them, but joy not immoderately in them, *Plut. de profect. virt. sent.* knowing this that yee are not owners, but only users of the things that ye possesse. Alas why should a man, which is a little world of himself, a man whose conversation should be in heaven, be wedded to these base, and vile excrements of the earth? they deserve no better name. For what I pray you is the best gold, but a congealed vapour? and the greatest possessions but so much earth? and the finest silke, but excrements of silly worms, which live but two or three months? *Solomon* had as much experience in *1 Kin. 10. 17.* them as any man that ever lived. For he gave in *Jerusalem* silver as stones, and Cedar trees, as the wilde fig-trees that grow abundantly in the plaines, yet in his old age, when he became a preacher, and repented him of his former life, he took such small comfort in this transitory trash, that in the beginning of *Ecclesiastes*, hee took this for his text, *Vanity of vanities, and all is but vanity:* *Ecclef. 1.* and if they be weighed in the balance of the sanctuary, they will want of weight. *They are altogether vanity, nay they are lighter then vanity's selfe.* Let us then so love them, as that we care not to leave them: and in all things, let us learn both to be hungry, and to be full, and to abound, and to have want; accounting all things, *Philip. 4. 12.* but losse, and drosse, and dung, that we may winne Christ. Which *Judas* for the desire of a little money promiseth to deliver unto the high Priest: *I will deliver him unto you.* And so I come to the particulars of the second generall branch of my text.

II. And first we are to begin with the Person delivering, and that is *Judas*, no *Saducee*, nor *Pharisee* which oppugned his doctrine, no professed enemy which openly sought his destruction, but an Apostle, one of the twelve which he had chosen unto himselfe, and sent abroad to preach the Gospel, and to cast out Devils, and to heal the sick. Hence I infer this conclusion: that no calling is so holy but that it hath some wicked imps, and dissembling hypocrites (which though for a space they may deceive the world

world with a visard of holinesse, yet time will unmaske and shew them in their owne colours) intermixed with true professors. A conclusion which if the instances of our time could not make good, the premises of all former ages doe abundantly demonstrate it. When as yet our first Parents had no more Children then *Cain* and *Abel*, the elder of these two, the first that ever was borne of a woman, the heire apparent of the whole world, was an Apostate: his hypocricie was disclosed in killing his brother. When the whole Church was compinged within the sides of one Arke, all were not sheep that were in this little fold, for

-----*Nat Lupus inter Oves,*

there swam one wolf among these sheep As there was a *Sem* which was elected, so was there a *Cham* which was rejected: his apostacie declared in mocking his father. Of the same father (even of him, who was the father of the faithful) there came an *Ishmael*, as wel as an *Isaac* of the same mother (even at one and the self same birth) came an *Esaü* as wel as a *Iacob*. The same kingdom had as wel a *Saul*, as a *David*: the same place a *Barrabas*, and a *Barnabas*, the same profession a *Cephas*, and a *Caiphas*, a *Jude* and a *Judas*, and as it was, so it shall ever be till the son of man come in the glory of his kingdom, as long as the nett swims in the salt sea of this world, till it be brought to land, it shall containe both good and bad fishes. Till the reapers come, there must grow wheat and teares together in this field: till the shepherd come there must bee sheepe and goats in this fold. This great house till it be builded a new, must containe vessels of honour, and vessels of dishonour: the gold must be mixed with the drosse, till the great and terrible fire come to separate them. In this floore the wheat shall be mingled with the chaffe, till the Lord come with his fan in his hand to winnow it, and shall blow the chaffe, and scatter it away from the face of the earth.

The reasons hereof first respect the wicked, and that is to make them more inexcusable, in that conversing with the godly, they do not learne godliness: but as those which walk in the sunne, though they change their outward colour, yet they still retaine their inward nature, so these though they receive an outward tincture of godlinesse, yet they still keepe their inward corruption. Hereupon it is that *Corazin* and *Bethsaida* are more inexcusable, then *Ty-*

Gen. 4.

Gen. 7.

Gen. 16.

Rom. 4. 16.

Gen. 25. 24.

2 Tim. 2. 20.

Psal. 1.

Reasons.

rus, and Sidon: that the men of Nineve, and the Queen of the South shall rise against the Jewes, and shall condemne them: that it shall be better for them of Sodome in the day of judgement then for Capernaum. Mat. 11. 21.
Mat. 12. 41.
Mat. 11. 23.

2. The Lord by this meanes effecteth the conversion of some, which are not yet called. For as the *Aramits*, by walking with the Prophet, were at unawares brought unto *Samarina*: To many who are not as yet called by walking with the righteous, are catched at unawares, and brought to Christs sheeplefold. 2 King. 6.

3. The Lord doth hereby exercise his children and keeps them still fighting, whereas otherwise they would be ready to fall asleepe in the cradle of carnall securitie. The coldness of devotion, that is in the worldlings, doth by an *Antiperistasis* oftentimes stirre up the heate of zeale in Gods Children. While the winds strives to blow out the fire, it increaseth the flame, and while the wicked doe indeavour to consume the heate of zeale in Gods Children, and to make them as cold as they themselves are, they often blow it up, and make it farre greater then it was before.

I told you before what *Tully* saith of *Murana*, that his chastity was more seene in living among the effeminate *Asians*, then ever it was at *Rome*. And I am sure *Lots* continencie did farre more appeare when he lived amongst the *Sodomites*, then when he was in the mountaine with his two daughters. If Gods Children should have none but such as *Moses*, and *Elias* to converse with them, they would say as *Peter* did unto Christ, when he was transfured upon the mountain, *Master it is good for us to be here: let us here* (upon this mountain) *build us Tabernacles*. They would never say with the Psalmist: *Lord who shal dwell in thy tabernacle and who shall rest upon thy mountain?* Whereas now being vexed with these *Cananites* that dwell amongst them and are thorns in their sides, and pricks in their eyes: they are wearie of the earthly *Canaan*, and long for another, which floweth with better things then milk and honie. They cry out as *Rebecca* when she felt the two twinnes struggling in her wombe: *if it be so, why are we thus?* Gen. 19.
Mark. 9. 5.
Psal. 15. 1.
Num. 33. 55.
Gen. 25. 22.

12. To leave then the conclusion, and to come to some application thereof. Are the wicked intermixed with true and zealous professors? What shall wee then say to the old *Donatists*, and the *Brownists*, and *Anabaptists*, which separate themselves from

1. Use.

Socrat. hift.
Ecclef. lib. 1.
cap. 7.

Mat. 13. 29.

Sit in illis
charitas &
congaudeant
veritate. Aug
Cor. 2. 6.

Pfal. 33. 2.

Aug. lib. 3.
contra lit. Pe-
nil. cap. 3.

the true Church, and say with those in the Prophet. *Come not near us for wee are holier then ye*? Methinks I may say unto them as *Constantine* said to *Aceſius* a *Novation* Bishop: Let them make a Ladder for themselves to ascend into heaven, here is no place for them on earth, as long as this world shall last, the Lords wheat shall grow up with the tares *Christ* hath spoken it, and *Christ* is truth, if there be in them any charitie, they will assent to this veritie, yea but light hath no communion with darknesse nor bitternesse with honie, nor life with death, nor the unbeleever with the infidell. It is the objection of *Petilian* the *Donatist* against *Austin*. But his answer is, that when they eschew the darknesse, they forsake the light: when they flee from death they flee from life also *Attendis Zizania per mundum, & triticum non attendis, cum per totum utraque sint iussa crescere? Attendis semen maligni, quod ad finem messis separabitur; & non attendis semen Abrahae, in quo benedicuntur omnes gentes?* Dost thou marke the darnell, and dost thou not remember the wheat? Dost thou thinke upon the seed of the Serpent, whose head shall be crushed; and dost thou not thinke upon the the seed of *Abraham*, in whom all the Nations of the earth shall bee blessed? when thou fleest from the chaffe thou forsakeſt the good whear, which is mingled with it. When thou separatest thy selfe from the seed of the wicked, thou separatest thy selfe from the seed of *Abraham*. When thou thus dividest thy selfe from the Hypocrites, that are in the true Church, thou cuttest thy self from the Church, and a member taken from the whole must needs perish. If thou wilt thinke upon this with that heedfulnesse that thou shouldst, thou wilt not forsake the greene pastures of the Lord, that are besides the waters of comfort, because of the goats, nor leave Gods house because of the vessels of dishonour; nor runne out of the Lords floore because of the chaffe; nor separate thy selfe from the whear, because of the tares, which shall at length be bound in a bundle and cast into the fire; nor burst the unitie of the Lords net, because of the bad fish, which swimme in it, (which when the net is brought to land shall be cast away:) but as a father speakes *tolerare potius propter bonos commixtionem malorum, quam violare propter malos charitatem bonorum*; rather for the good to tolerate the bad, then for the bad to forsake the good.

But

But before I leave this point, I must give thee this lesson) and I beseech thee marke it well) though of necessity thou must live amongst the ungodly, yet thou must not walke in the counsell of the ungodly, much lesse standing stand in the way of sinners, and least of all, sit downe in the seate of the scornfull. Though thou dwell among Wolves, thou must not ululare cum lupis, howl with the wolves, though thou accompany with the fornicators of this world, and with the covetous, and with extortioners, and with idolaters, (for else thou must goe out of this world, yet be not partaker with them in their sinnes, least thou be partaker with them in their punishments. Though a corporall separation cannot be had, yet in spirit thou must separate thy selfe: for let every one that calleth on the name of the Lord, separate himselfe from iniquity. Thou seest what is thy lot, if not with *Lor*, to dwell with *Sodomites*; or with *Naaman*, to be amongst the *Aramites*: or with *Joseph* to live amongst the *Egyptians*; if thou canst not say with *David*, *Woe is me that I am constrained to dwell in Meshech, and so have my abode in the Tents of Kedar*: Yet mayest thou say with *Esay*, *Woe is me for I dwell in the midst of a people of polluted lips*. With Christ and his Apostles, thou must converse with a *Judas*: with the *Hebrews* thou must live with the *Cananites*: with the Spouse in the *Canticles*, thou must be as an apple tree amongst the wild trees of the forest, or as a lillie amongst the thornes. Let not these wild trees, which are moved with every blast of winde, by the shaking of their boughes beate downe thy fruit, and though the thornes pricke thee, yet keepe still a lillies beaurie. Thou must touch pitch, but beware of being defiled with it. Thou must walk upon coales, beware of burning thy feet: though thou lie among the pots, amongst the washpots of the Lord (as *Moab* is called) among the vessels of dishonour that are kept for the day of wrath, yet must thou be as the wingr of a dove, that is covered with silver wings, and her feathers like gold. Be not like the Apothecarie, that carryeth the smell of his shop about him, nor like the River *Jordan*, which looseth his sweet waters in the lake *Asphalites*. But like the fish in the salt sea, which still retaine their freshnesse; passe through the brinish Ocean of this world, as *Arethusa* doth under the Sicilian sea.

1 Vse.
Psal. 1. 1.

1 Co. 5. 10.

2 Tim. 2. 19.

Psal. 120. 5.

Ilsa. 6. 3.

Cant. 2. 2, 3.

Psal. 108. 9.

Psal. 67. 13.

Plin. nat. hist. l. 9. c. 15.

Virg. Eclog. 10

Doris amara suam non intermiscat undam.

Eph. 5. 11.

a *Arist. Met.*
*lib. 1. cap. 2.*b *Q. Curtius*
c Liv. dec. 3.
*lib. 3.*d *Soxom. L. 5.*
*cap. 2.*e *Gen. 42. 16.*
f Herod. L. 2.
*g Exod. 32.*Numb. 25.
Mal. 106. 20.

In a word, though thou canst not wholly separate thy selfe from the workers of darknesse, yet have no fellowship with the unfruitful works of darknesse, but even reprove them rather. Nay from such works, as much as thou mayest lawfully separate thy selfe: for thou wilt in time joy in the latter, if thou long enjoy the former, it is a matter of some difficulty to be continually handling pitch, and birdlime, and to have none cleave to thy hands. (a) *Aristotle* noteth it of his master *Plato*, that conversing long with the *Pythagorians*, he learned from them many erronious opinions, which afterward he stily maintained. (b) *Alexander* by conversing with the effeminate *Persians*, and (c) *Annibal* by living in *Capua*, did abate so much of their former valour, that it was doubted whether they were the same men they had been before. (d) *Julian*, in profession sometimes a Christian, by conversing with *Libanias*, and *Maximus*, became an Apostata. To go no further with the examples of heathen men, you know that *Joseph* living in *Pharaohs* Court, began to swear (e) by the life of *Pharaoh*. And the *Hebrewes* dwelling among the Idolatrous *Egyptians* (which (f) worshipped an ox) did meetly well imitate them, for they (g) worshipped a calfe. And pitching for a time in the plain of *Moab*, they sacrificed to *Baal Peor*, and ate the offerings of the dead. An infected sheep will sooner spoile a whole flock, then a whole flock will cure an infected sheep. It is no hard matter to change wine into vineger, but to turn vineger, or to change water into wine.

Hoc opus, hic labor est.

This is such a miracle as will never be wrought, unlesse *Iesus* be at the feast. It is an easie matter to be infected with the plague of sinne, If thou remove out of the fresh ayre into the company of contagious persons. And though thou be regenerate, and the old man hath got his deadly wound, yet is there a sympathy between thee, and the wicked. Thy affections are like tinder, ready to kindle with every sparkle, that the wicked shall strike in them. And sinne once kindled is like wilde-fire, it will not be quenched with

with every kinde of water. This poison perhaps will not be perceived at the first, yet, like the biting of a madde dogge, it will never cease infecting thy blood till it come at thy heart. *Beware then of dogs.* Avoid (as much as is possible) such contagious places, as are dangerous to infect, and keep thy selfe in the freeth ayre, where the spirit, that quickneth, doth blow. But whereas thou canst not wholly avoid the company of sinners (for as before was said, the good and bad fish swim together in Gods net) avoid their sinnes. hearken unto *Solomon*, *My sonne*, if sinners intice thee, consent thou not. *My sonne*, walk not thou in the way with them, refraine thy foot from their path; but contrariwise when they entice thee to evil, perswade them unto that which is good. Be to them, as *Noah* was to the old world, a preacher of righteousness; as *Lot* was to the *Sodomites*, who dwelling amongst them vexed his soul with their unlawful deeds; as *Christ* was to the woman of *Samaria*, who by desiring of the water of *Jacobs* well to quench his thirst, brought her to desire the water of life, whereof whosoever drinketh shall never more thirst; and as he was with *Publicans* and sinners, who refused not to go to their corporall banquets, that he might feed them with spirituall food; as *John* was with the *Pharisees* and *Saducees*, who preached unto them faith and repentance; and as *Paul* was amongst the Idolatrous *Athenians*, who went with them, through their idolatrous temples, and read the titles and inscriptions written upon their altars, but to this end, to take a text, and argument thence, to perswade them to the worship of the true God.

Philip. 3. 2.

Prov. 1. 10, 15.

2 Pet. 2. 5.

Verf. 8.

Joh. 4.

Mat. 3.

Act. 17. 23.

So much of the person delivering. The action followeth, (*deliver.*)

13. Treason is a sinne so odious, that even the heathen which were guided, but with a glimpse of natures light, howsoever, sometimes for their own advantage, they approved the fact, yet they could never away with the author of it. It was *Augustus* his saying of *Rimotachus* the King of *Thrace*, which vanted himself for the betraying of *Antonie*: *οὐδὲν ἔγωγε ὡς δούλος δ' ἔχ' ἐμὴν*. I may love the treason but I hate the traitour. And it was the saying of *Antigonus*: *Proditores tantisper amo dum produnt, at ubi prodiderint odi*. I love a traitour when hee commits the treason, but when he hath done it, I detest him. These speeches, though

Deliver.

though plausible at the first, argue corruption in the speakers. For if the traitour be evil, surely the treason cannot be good. The old *Romanes* could abide neither. For when *Pyrrius* his physitian, seeking to gratifie the *Romanes*, promised to give his master poyson, the *Romanes* made *Pyrrius* acquainted with it, and willed him to look unto himselfe. And when the schoolmaster of the *Phalascides* children offered to betray those which were committed to him, to *Camillus* his hand: *Camillus* sent them bak again, and made his own schollers to beat him.

Liv. dec. 1. 5.

Him.

Unto you.
Luk. 1. 71.

Phil. 2. 7.

This fact, of it selfe so hainous, is further aggravated by the person betrayed. If *Judas* had betrayed one of his fellowes, the sinne had been horrible: but he makes it farre worse, he betrayeth his master. He goes yet further, for (behold whither man doth fall, if the spirit of God do not direct his steps) he delivereth him into the hands of his hatefull enemies, *who came to deliver us from our enemies and from the hands of all that hate us*. He delivereth him to death, who came to restore us, that were dead in our sinnes, to life; who to satisfie for our hunting after vanities, was himselfe hunted like a *Pelican in the wildernesse*; to satisfie for our carnal, and sensual pleasures, left the bosome of his father with whom is fulnesse of delights, and at whose right hand is pleasure for evermore: to satisfie for our pride, humbled himselfe and *took upon him the forme of a servant*: to answer for our gluttony, tasted gall, and vinegar; to answer for our covetousnesse, paid not gold, nor silver, but the rancome of his own blood. These things I do but point at, having discoursed of them elsewhere, when I handled our Saviours milde speech unto *Judas*, when he went to betray him. Therefore I passe them over, and come to apply this fact unto these present times.

Mat. 23. 30.

14. *Judas* is dead, and all men cry, sic upon him, and say that if they had been in *Judas* his dayes, they would not have been partners with him in the blood of our Saviour. And so said the old *Pharisees*, if they had been in the dayes of their fathers, they would not have been partners with them in the blood of the Prophets. And yet they fulfilled, nay they exceeded the measure of their fathers wickednesse. And now adayes howsoever many will build the tombes of the Prophets, and garnish the sepulchres of the righteous, yet we have *Judas*ses, which will betray *Christ* unto

unto the high Priests. I cannot reckon them all, but there are 3 transgressors, nay 4 which I cannot passe over. 1. The sacrilegious Church-robber, 2. The grinding oppressor, 3. The close briber, 4. The deceitful lawyer. All these do their best (nay their worst) to betray Christ, if not in his person, yet in his members, into the hands of the hellish *Caiphas*, And me thinks they do somewhat resemble those 4 great plagues mentioned in the first of *Joel*: which were the Caterpillar, the Locust, the Cankerworme and the grasshopper. The Caterpillar eats the first fruits when they are in setting. To him I compare the Church-robber, which lives of the first fruits and tithes, which by the law are due to God. The Locust (as Naturalists describe him) is a great fly, which li- veth upon the lesse, and with no difficulty can burst a spiders web, wherein the smaller flies are quickly catched. To him I compare the oppressour, which devours his inferiours, and will with no lesse difficulty passe through those good statutes that are made a- gainst him, then a great Locust will burst through a spiders web. The Canker-worme doth secretly shave off the tender barks of herbs and trees before he can be perceived. To him may be likened the briber, which doth so closely carry himselfe, that none can perceive him, but the plant which he feeds upon. The Grasshopper hath a chirping voice to allure a man after him, but yet so nimble is his motion, that he which followeth him shall scarcely finde him. Like to it, is the deceitful lawyer, which with faire promises, and sugered hopes, draws his clients after him; but so nimbly he hops up and down, for his own advantage, that ye shall perhaps not finde him twice in one tune, insomuch that ye shall be worse resolved in the end, then ye were in the beginning. These four lie as heavy upon our land, as those four plagues did upon *Judah*: so that we may say, *that which is left by the Locust, the grasshopper hath eaten, and the residue of the grasshopper, hath the cankerworme eaten, and the residue of the cankerworme hath the caterpillar eaten.* Before I begin to speak of these in particular, let me use the Apostles protestation. *I say the truth in Christ Iesus,* Rom. 9.1. *I lie not, my conscience bearing me witnesse in the holy ghost.* I do not seek the disgrace of any particular, it is the truths cause, and Gods cause that moveth me to speak and let my tongue cleave to the roof of my mouth when I shall be afraid to discharge a good

Joh. 8. 10. 11.
1 Joh. 3. 20.

Joh. 5. 14.

conscience in Gods behalf.) If then my musick seem harsh, and unpleasant in the eares of any that heare me, I would have them to know thus much, that the strings upon which I am to play are farre out of tune. If any man shall finde himselfe wounded with my speech, I say unto him as our Saviour did to the adulteresse, *Hath no man condemned thee? neither do I condemn thee;* yet I adde with *Iohn*, if thine own heart do condemn thee, God is greater then thy heart and knoweth all things, and therefore I dismisse thee with that speech of Christ to the impotent man: *go thy way, and sinne no more, lest a worse thing happen unto thee.* Now to the particulars.

Plut. Apoth.

Mat. 10. 16.

AG. 4. 12.

15. In the first place come the *Simoniack Patrons*, the heires and eldest sons of *Iudas*, the caterpillers of our Church, and the notablest thieves in all our land. Which will not part with that portion which is due unto the sons of *Levi*, and which is committed unto them, as the golden apple was unto *Paris*, with this motto ingraven upon it, *detur digniori*, let the most worthy have it, unlesse with *Iudas* they covenant for a price before hand. Let a mans gifts of mind be never so good, yet if he bring no gifts in hand; let his care, and industry, and learning be never so rare, and extraordinary, yet if he do not speak with the tongue of men, and *angels*, yea *arch-angels*, he shall have little hope to prevaile in his suit. He that will insinuate himselfe into their favours, must come, as *Iupiter* came into *Danaes lap*, per *impluvium*, secretly in at the chimney top, (not in at the door) and he must come as *Iupiter* then came, in a shower of gold. This is the way, this is the best means to effect his desire; for he that is as blockish and stupid, as *Philips Asse* in *Plutarch*, if he be loaden with gold (with that asse) oh he is a man of excellent gifts, of rare endowments, no exception must keep him back; that which he wants in learning, he hath it in simplicity: as if it were *simplicitas Asinina*, and not *simplicitas columbina*, which the Lord would have in his ministers. And what if he lack Latine? he hath gold enough, and that is a farre more pretious metal. But if this way will not hold, then they will take another course, they will act the parts of *Ananias* and *Sapphira*, and keep back part of that possession, which they should voluntarily lay down at the Apostles feet. There must be an exception in the general rule, a reservation of their own tithes.

tiches, a limitation of such a township, or such a field. Or they will say with the harlot, 1 Kin. 3. *Let it neither be thine nor mine, but let it be divided.* Here is treason in another kind; they do not sell the king of heaven, by covenanting for a price before hand, as Judas did, but (which is all to one effect) they clip his coyn and make it so light, that it will not sustaine the sonnes of Levi. And this verily is a principall reason, that we have so many mutes, and so few vowels in our crosse row: that many lapwings which hopped out of their nests with their shels on their heads, before ever they get a feather on their backs, have builded in those rocks where eagles should nestle; and many which have never put down their buckets, into either of the two fountains of this land (or if they have, it hath been but *tanquam canis ad Nilum*, they have onely wet their lips, and taken a lappe by the way) are advanced to Ecclesiasticall preferments, and made Pastors of flocks being not able to feed themselves, and are become captains in the Lords field, being not able of themselves to take one stone out of Gods brook to cast at the forehead of the spiritual Goliath. I confesse some of them will now and then be flinging in the pulpit, but they be *mentita tela*, other mens weapons they fight with: they have, indeed, as good a property in them, as they have in their benefices, and as Paulus in Martial had in his verses, which he used to bragge of. Such wandering Levites as these, are the fittest merchants that sacrilegious Judasses can meet withal: for they will be contented to dwell with every base filching Michah: and will serve him for ten shekles of silver by the year, and a suit of apparel, and meat, and drink, and withal their hearts, will be contented to part with beautiful Rachel, (though they serve for her) so that they may be assured of blear-eyed Leah. They will never say as much as Iacob did to Laban: *Wherefore hast thou done thus with me? did I not serve thee for Rachel? wherefore then hast thou beguiled me?* Truth it is, that even these would gladly mend their estates (and who can blame them?) but they are withholden with a triple cord, which, as the wise man saith, *is not easily broken.*

1. The Patrons bounty, which though it be little, yet it is more perhaps then they deserve.
2. Their own promise, or hand-writing, which if it be not of sufficient validitie, then comes a third cord to make all sure, and that is want of ability.

A spiders webbe

Carmina Paulus emit, jactat sua carmina Paulus: nam, quod emit, possit dicere jure suum.

Judg. 18.

Gen. 29.

1. Kin. 15.

Rom. 11. 3, 4.

1 Sam. 12. 3.

Nehem. 13. 14

Iud. 7.

Hospin. de o-
rig. templor.

you know) is strong enough to hang a silly flie withall. God forbid, that I should object this sacriledge, as a generall fault of these times, not admitting any limitation; or say that these devouring Caterpillers have eaten up all the houses of God in the land, I remember what the Lord answered *Elias*, when he complained against *Israel*, that they killed his Prophets, and digged down his Altars, and that he was left alone. *I have* (said the answer of God) *reserved unto my selfe seven thousand men, which have not bowed their knees unto Baal.* Even so at this present time, by the grace of God, there is a Remnant (though I thinke farre fewer then seven thousand yet a remnant there is, which have never digged down the Altars of God to build their owne houses with the ruines thereof; which have not bowed unto their angle, nor sacrificed unto their net, nor burnt incense unto their yarne, nor monopolized that unto themselves, which of right belongs unto Gods Ministers, So that in this case they may say with good *Samuel*, *Whose Oxe have I taken, or whose Ass have I taken, or of whose hand have I received any bribe? They hate such sinnes of unfaithfullnesse,* and they will not suffer the least chip of Gods bread to stick on their fingers. By the means of such faithfull *Nehemiahs*, thanks be to God, and remember them herein O God, and wipe not out that unkindnes they have shewed on thy house, and on the offices thereof) the glorious Gospel of Christ doth give a goodly lustre in many places of this land. But the great number of the other (which I purpose not to leave as yet, for I would gladly make a rod of such small cords as I have, to whip these buyers and sellers out of the Temple) is such, that it doth almost overshadow these, that they seeme but as it were a handfull, and do bear (I take it) the like proportion, that *Gideons* army did to the huge host of the *Midianites*.

16. The donation of ecclesiasticall livings, was at the first, for avoiding of faction and confusion, amongst the ignorant and seditious multitude, which otherwise should have made choice of their Pastours, commended to some particulars, which for their worth, and wisdom, and uprightness were thought fittest, both to make choice of such, as could sufficiently discharge the places, and to protect them, and their right against such ravenous *harpies*, and *Eagle-clawed Nebuchadnezzars*: as would scrape and gather into

into their hands the vessels of the temple, and hereupon they were ledled Patrons. But time is like a river,

---*Nec enim consistere flumen,
Nec levis hora potest.*

That is not my meaning, but as a river sins that which is heavy and substantiall, and carryeth downe that which is light and naught, so hath time in this point. The uprightnesse and faithfulness, that is sunke long agoe in a great number: their carefulnes in protecting the minsters right, that swims not downe so low as to our time: and yet as *Tully* said of a tyrant, that he gives life to those that he doth not kill; So we could willingly account them worthy maintainers of the *Levites* portion, if they would take nothing from them. But the name of *patron*, this is light, and the current of time hath conveyed it unto us. But (alas alas) it is but as he said.

---*Sine corpore nomen*

It is *secunda motio*, a shadow of a name; and yet a name is no more then a shadow of a thing. And verily it may be feared that the great house of the thing will in future ages make the word to be of a contrary signification: as the name *tyrannus*, which at the first signified any Prince, which had a care of his Subjects safety, and protected them against their foes; by the cruelty of the governors (handling them as *Samuel* told the *Iewes* their King should use them; or as the *Storke* in the fable dealt with the *Frogs*, when he was made their King; or as *Vespasian* used his nobles squeezing them like a sponge, when they were full) is now degenerate from its ancient sense, and used for the contrary. We have occasion of doubting the same in this point. For *Indas* claimeth Christs bag by prescription. Is not now the advowson of a benefice accounted as a mans proper inheritance? Is it not offered to him that will bid the most, as an Oxe in the *Shambles*, or an *Alse* in the *Market*? Is it not accounted a good patrimonie to many younger brothers, which scorn forsooth to be Priests; and would God they would scorne the Priests portion too, then would they a-
bare

*Isidor. orig.
lib. 9. cap. 3.*

1 Sam. 8.

*Sueton in
Vespas.*

bate a little from the height of their own conceits: and would at length be enforced for their delicate fare, to eate husks, and to turne their Satten Suits into Country ruffets. But they are of the same opinion as was *William Rufus* sometimes King of this Realme, who kept diuer Bishopricks in his owne hands as they fell, and would not restore them unto ecclesiasticall persons. Being demanded a reason hereof, he said that Gods bread was sweet, and good for Kings. Or like our old Country-man (q) *Brennus* who (when he went about to rob the Temple at *Delphos*) said that God was rich, and therefore should part with something to supply his wants: and with (r) *Dionysius*, they count gold too cold to cloath *Apollo* with, a garment of worse stufte is good enough. (f) when the question was propofed whether golden chalices or wooden were to be used in the adminiftration of the sacrament: *Boniface* bishop and afterwards Martyr made (t) answer, that in former times they had golden ministers, and wooden chalices: but in his time wooden Priests used golden chalices. I may say the contrary, in the times of our fore-fathers, were blockish and wooden Priests, and then they had golden cups. Then the people would even have pulled out their owne eyes to have given to those blinde guides; and were so ready to offer their free gifts to the building of the Tabernacle, that *Moses* was constrained to say, *the people bring too much, and more then is enough*: nay moreover to make a proclamation, and enact a statute, which yet is in force, but needles) *that neither man, or woman should prepare any more for the oblation of the sanctuarie*. But now (thanks be to God) wee have golden pastors, and wooden dishes are thought good enough for them.

(a) *Mat. Parisiensis in vita Guil. 2 Rex in proprio tenebat, die qua obiit* Archiepiscopatum Cant. Episcopatus Wint. & Sarisb. cum 12 Abbatibus. Justin. *Elialia varia hist.* lib. 1. f In Synodo Triburiensi An. Do. 895. 12 Beat. Rhenanus lib. 2. verum Germanicarum.

Exod. 36. 5, 6.

Perfus.

Dicite pontifices in templo quid facit aurum?

Act. 3. 6. Psal. 45. 14.

What should the Church doe with gold? *Peter* said unto the lame man, *gold and silver have I none. The Kings daughter is as glorious within (they forget what followes, her cloathing is of wrought gold) the Ministers Kingdome is not of this world, a competent living is sufficient, that is 40. or 50. l. tush, he must not be troubled with the thorny cares of this world, you take too much upon you yee sonnes of Levi: thus would these wild asses and fat buls of Basan*

Num. 16.

Basban beate out of the manger, the *Oxen* that tread out the corne, that they may have the best themselves, and leave only the orts for them, which should have all. Alas beloved, that Gods Legats, which should be ha:barous and beneficiall unto the poor, and provide for their Family, should thus be stinted by such, whose hearts are never satisfied with earth, till their mouthes be filled with gravel. But let them not thinke that the ministers living is ever competent, where any part of his right is detained. And therefore let them beware how they play the *Judas* instealing out of the bag, which is committed unto them, part of that reliefe, which should sustaine Christ and his Apostles: or betray him in his maintenance, and by a consequence in his Members, the flock by withdrawing theit food. For if *Succus pecori*, then it must needs follow that *lac subducitur agnis*; if the pasture be without the fleece, the flock shall want their fodder. It is an objection which some would fasten as a scandall upon our Universities, that many of our preachers drone-like lurk in their owne hives, and flee not abroad; that they bury their talent at home in their owne studies as in the ground; whereas, by settling themselves in some Country charge, they might put it out to their Masters best advantage. But (I shall tell you?) the case is with them as it was with the sick impotent man by the poole *Bethesda* in the 5. of *John*, gladly would they be in the poole, but there is none to put them in: an *angel* troubles the water, and presently, while they are comming, another steps downe before them. The fountains are stoped; no streame can flow abroad unlesse *Tagus*-like it have golden sands, or like unto *Eurotas*, and *Alpheus*, it passe under the earth as it were by some sleight and secret conveyance, and so burst up on the suddaine in some place where it cannot be prevented: or like unto *Tygris*, that fierce and swift running river, which perforce wil burst down such dammes, and banks as would hinder his course: or last of all like unto *Meander* that insinuating, and parasitical river (as I may call it) which windes and turnes it selfe into every pleasant vally, that it may, as it were, get the good will, and favour of the places where it comes. These 4. rivers finde the easiest passage rich *Tagus*, fierce *Tygris*, subtil *Eurotas*, and winding *Meander*. The rest, for the most, (for I speak not of all) though the waters be as pleasant as the 4. rivers of *Eden*, yet shall they stand on a heap

Gen. 8. 10.

10f. 3.

like

like the waves of *Jordan* when the *Israelites* passed over ; or as a pool, or the dead sea without any vent : whereas if there might, at the vacancy of livings, an offer be made unto one of the Universities, and a choice made thence, no doubt but the gospel of *Christ* would flourish in every quarter of this realm from *Dan* to *Beersheba*, from the river of *Tweede* unto the lands end. And God would for this cause even open the windows of heaven unto the inhabitants thereof, and powre downe upon them a blessing without measure, and rebuke the devourer for their sakes, that he should not destroy the fruits of their ground, neither should their vine be barren in the field, as the Lord speaks by the Prophet *Malachie*.

Mal. 3. 10, 11.

17. I have dwelt too long upon this point. Onely to end, I would these men would remember *Iudas* his end. *Demiror te Antoni quorum facta imitatis eorum exitum non perhorrescere*, it is the saying of *Tully* to *Antony*. I wonder *Antony* that thou art not afraid of those mens deaths, whose lives thou imitatest. And it is strange that these men will be like unto *Iudas* in the premises, and never think of the conclusion that was inferred thereupon. I am not a Prophet, nor am I the sonne of a Prophet, that I should foretel the manner of their particular ruines. Thus much upon good grounds I will say, that these goods will in time profit them no more, then the price of him, that was valued, availed *Iudas* : they will be like *Eagles* feathers ; they will eat, and consume the rest of their substance : or like *equus Sejanus* and *aurum Tolossanum* in *Gellius*, which were still unfortunate to those that had them. And those goodly buildings, which they make for themselves with the ruines of Gods house (I will speak in the words of *Isaiah* against the enemies of the Church) the *Pellican* and the *Hedgehogge* shall possesse them, the great *Raven*, and the *Owle* shall dwell in them, and he shall stretch out upon them the line of vanity, and the stones of emptinesse : they shall bring forth thorns in the palaces thereof, nettles and thistles in the strong holds thereof, and they shall be habitations for dragons, and courts for *Ostriches* : there shall meet *Zim*, and *Jim*, and the *Fairies* shall dance there, and the *Skrichowle* shall rest there, and shall finde for her selfe a quiet dwelling : there shall the *Owle* make her nest, and lay, and hatch, and gather them under her shadow ; there shall the vultures also be gathered, every one with her mate. Seek in the book of God and read :

Philippic. 2.

Amos 7. 14.

Plin. l. 10. c. 3.

AGell. l. 30. c. 9

Isa. 34. 11. 13.
Rec.

read: none of these shall fayle. For more confirmation hereof; consider the subversion of *Abbies*: they were founded by religious men in their generations, to a good purpose: their situation was as the garden of the Lord, like the land of Egypt as thou goest unto Zoar; as Moses speaks of the plaine of Jordan before the destruction of Sodome and Gomorrah; they stretched their towers up to the heavens, like the Pyramides of Egypt; but, behold, the Lord hath wiped them as a man wipeth a dish, which he wipeth, and turneth upside downe. They are now the fittest places for the raven to build in, habitations for Dragons, and courts for Ostriches, they stand, (but as Aristotle saith, *quod stat movetur*, they stand so as they are moving to a fall) in the pleasantest vallies of the land, as the reliques of Babel in the vally of Sinar: or like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged and defaced city, dropping down by joynts, as a thief rotteth from the gibbet. What were their sinnes which brought so heavy a judgement upon them? suppose they were (as they were indeed) the sinnes of Sodome, pride, fulnesse of bread, merciflesse towards the poor, and abundance of idlenesse. Now if these sins of some few, or suppose the greater part (certain it is that all were not such, som were industrious, som humble, som merciful towards the needy, some of a moderate and spare dyet,) if these sinnes, I say, brought so heavy a judgement upon those houses, that they are, in comparison of that they were before, like the stump of Dagon, when his head, and the two palms of his hands were cut off upon the threshold in Ashdod; or the remainders of Jezebel, when the hungry dogges had eaten her up, so that there was no more found of her, then the skull, and the feet, and the palms of her hands; inso-much, that none can say this is Jezebel; these be the houses they were before: shall we think that their houses shall continue for ever, which turn Bethel into Bethaven; the house of God, into a house of vanity; which take the childrens bread and cast it unto dogges? which, with the consecrated things of the altar, maintain their owa pompe, feed their Hawkes, their Horses, keep---? but I stay my self.

18. After the Church-robber comes the grinding oppressour, another great plague, which sits sore upon the skirts of our land. He saith unto his gold, thou art my God, and to the wedge of gold, *Job. 31. 24.*

M

that,

- 1 Tim. 6. 5, 6.* *thou art my confidence. And instead of counting godlinesse great gain, he accounteth gain great godlinesse: he addeth house to house, and land to land, as if the way to the spiritual Canaan laid all by land, and not through a red sea of death. He brayeth the people as in a mortar, and grindeth the faces of the poor. He selleth the poor for silver, and the needy for a pair of shooes: he eateth up the poor as if they were bread.*
- Amos 8. 6.*

---*Ut pisces saepe minutos
Magnu' comest, ut aves enecat accipiter.*

- 1 Kin. 12. 10.* As a Pike devoureth the little fishes, and as a golhawk kills the smaller birds: hee gathereth the livings of the poorer sort into his own hands, as the great *Ocean* drinketh the rivers: hee enhaunceth his rents, and pilleth his poor tenants, and doubleth, yea, trebleth their fines, telling them, with young *Rhehoboam*, that *his little finger shall be heavier then his fathers loynes*. Not contented with this cruelty, he thrusteth them out of their houses, and depopulateth whole townes, and villages, making those streets which used to be sown with the seed of men, *Pastures for the sending out of bullocks, and for the treading of sheep*. One justly complaineth of our *English* sheep: that whereas in former times, they were the meekest beasts of the field, and contented themselves with a little, are now become so fierce, and greedy, that they devour men, and town-fields, and houses, and villages, and lay all waste; insomuch that that which the Psalmist speaketh of *Israel*, spoiled by his enemies, may be verified of our *Jacob* also: *They have devoured Jacob, and laid waste his dwelling places. Surely, the very Stone out of the wall doth cry against these men, and the beam out of the timber doth answer it: woe unto him that buildeth his house with blood, and erecteth his wals by iniquity.*
- Isa. 7. 25.*
- Apud Cand. in descript. Northamps.*
- Hab. 2. 11, 12.*

While the spleen swelleth, the body languisheth: and it may justly be feared, that if our good *Physitian* do not in time purge these tumorous, and swelling members, they will cause a *lienterie* in the body politick. God forbid that this flourishing kingdome, which sometime hath deserved that title which *Cynus*, Embassadour unto *Pyrrhus*, gave unto *Rome* when he called it a *City of Kings*, should ever deserve that title, which one gives unto *France*,

France, when he calls it a *kingdome of asses*, by reason of the burdens, that are laid upon the baser sort by their superiours.

19 Therefore it behoves you, and as many as sit at the sterne of justice, not to sleep with *Jonas*, while the ship is tossed with these mighty winds: nor to be carelesse in a matter so neerly concerning the good of this Common-wealth. *Gird you with your swords upon your thighs, O Jee men of might, according to your worship,* Psal. 45. 4, 5. *and renown, ride on because of the word of truth, and righteousness, and let your right hand teach you terrible things.* But if you shall be negligent herein, surely, as *Mordecai* said to *Hester*, *help, and deliverance shall come from another place.* For doubtlesse the crie of the afflicted, is already ascended, into the eares of the Lord of hosts, and he will take the matter into his own hand. Believe it, it is his own promise: *Now for the comfortlesse troubles sake of the needy, and because of the deep sighing of the poor, I will up, saith* Psal. 12. 5, 6. *God, and will deliver him from such as vex him, and will restore him to rest.* I will prosecute this point no further: onely let me tell these locusts, that their goods whereunto they trust are but a broken staffe of reed, whereunto if a man leane it will pierce into his hand: that their pleasures are but as *Dalilab* was to *Samson* even 2 Kin. 28. 21. *gyeves and setters of Satan, to entangle them: that their gold will be as a millstone about their necks, to carry them down headlong into the pit: that their hands and goods are as a bunch upon a Camels back, which will not suffer them to enter in at the needles eye, the narrow way that leadeth to heaven: that those goods, which by* Mat. 19. 24. *grinding, and oppressing they have scraped together, the Lord will fan them away with the fan of v-ty, unlesse (as Daniel said to Nabuchadnezzar) they break off their sinnes by righteousness, and their iniquity by mercy towards the poore; and that which they have by unlawful means gotten (with Zachau) they restore it a-* Luk. 19. 8. *gain four-fold.*

20. From the Locust, we come to the Canker-worm; from oppressing *Ahab*, to bribing *Gehazi*: of whom I may truly affirm that which *Tacitus* speaks of the *Astrologians* in *Rome*, it is *genus hominum pestilens, & fallax, quod in hac republicâ semper prohibetur, & semper retinetur*; a pestilent, and froward kind of people, which hath been still gain-said, and yet never more common, and frequent then now; an off-spring, not so degenerate from the

Psal. 10. 8, 10.

Est. 4. 11. 9

loynes of Judas, as is the oppressour. Because the oppressour like the fat Bulls of Basan, closeth the poor on every side, and gapes upon him with his mouth, as it were a ramping, and a roaring lion; whereas the briber lieth closely in the thievish corners of the streets, that he may ravish such as he shall get into his net. The oppressour takes it perforce, the briber gets all by secret compact: What will ye give me? None might come to the inner court of king Abasue-rosh, save hee, to whom the king held out his golden scepter. But none may come to the bribers inner court, save hee, that shall hold out a golden scepter unto him. Be thy cause never so light in the balance of equity, it is not material, if thou canst make it up in gold, it shall be currant through his liberties. Right and wrong, truth, and falshood are onely distinguished by their attendants. If injustice get the overthrow, it is because she is not guarded with such companies, as are expected. But I have not *Elisba's* eyes, to point out *Gebazi*, and to observe what he hath done in secret, and therefore I will passe him over: onely thus much I would have him to know, that Judas cannot so secretly compact with the Priests, but Christ knoweth it. That speech of our blessed Saviour (which that worthy Martyr *Hugh Latimer* used for his posie) is an undoubted truth: *There is nothing so secret, but it shall be revealed.* Thou mayest well flatter thy selfe with an outward shew of justice, like that monster in the Poet:

Hor. epist. 1. 1.
ep. 16.

--*Pulchra Laverna*

*Da mihi fallere, da sanctum justumq; videri:
Noctem peccatis, & frandibus obijce nubem.*

O beautiful *Laverna*, grant that I may deceive the world with a counterfeit shew of holinesse: cover my sinnes with a cloud of obscurity, that they may be hid. Deceive the world thou mayest, but thou canst not deceive God.

Quid Meri

Sol oculis hominem, quibus aspicit omnia cernit:

God, whose eyes are ten thousand times brighter then the sun, can pierce through this cloud, if it were darker then hell, and behold thy doing. It is no heathenish counsell, which a heathen man gives,

gives, neither doth it smell of Epicurisme, though it was his d-
 ctate, who was the father of that Swinish Sect, that *whatsoever*
thou art about to doe, though never so secret, thou shouldst still ima- *Epicurus apud*
gine, that some doth behold thee, and observe thy actions. Ut sic tan- *Senec.*
quam illo spectante vivas, & omnia tanquam illo vidente facias,
 saith *Seneca*. And therefore whatsoever thou art about to doe,
 saith the same writer, imagine that *Cato*, a severe reprehender of
 the least vices, or (if this be too much) suppose that *Lalins*, a
 man of a quiet disposition, but such as cannot brook any notable
 offence, doth behold thee. This is good counsell of a heathen
 man, which knew not God aright; But thou which dost pro-
 fesse Christianitie, shouldst goe a step further, and fully assure thy
 selfe, that not a sinfull man, but that a sinne-revenging God doth
 watch thee. *Propè à te Deusest, intus est.* And *Sacer in te spiritus*
sedet, bonorum malorumque observat, & custos, as the heathen
Stoick divinely speaketh: there is a holy spirit within thee, which
 seeth whatsoever thou doest, good or bad. Doe not then deceive
 thy selfe like that Sophister in *Aristotle*, who thought it impossible
 to know by demonstration, the affections of a number or triangle *Post. Aant.*
lib. 1. cap. 1.
 because he kept some number or triangle in his fist, which others
 did not know of. Be it *Nummus* or *Numerus*, triangle or
 crosse, or whatsoever it bee, thou canst not keepe it so closely
 in thy hand, but God lookes into it, and will one day call thee to
 an account for it.

12. In the last place comes the *Grashopper*, the cozening Lawyer,
 who feeds his Client with sugered words, and golden hopes, but
 all proves in the end for a *quid mihi dabis?* Here as *Tully* said
 unto the *Romans* touching the *Catilinarians*; *Cupio me patres*
Conscripti esse clementem, cupio non dissolutum videri; I would
 gladly hold my peace, and not be judged by any to exceed the
 limits of modestie. But *voces reipublica imo totius regni me ne-*
quitia inertiaque condemnarent, the voice of the whole kingdome,
 exclaiming against the great abuses of these times, would condem-
 me of negligence. The time is protracted, unnecessarie delaies are
 used, new doubts are dayly invented, insomuch that the causes are
 oftentimes more uncertaine in the latter end, then they were at the
 first beginning. What postings off from Court to Court! what
 delaies and procrastinations from tearme, to tearme, from yeare
 to

to yeare to yeare! inſomuch, that a man may ſooner travell about the whole globe of the earth, then paſſe through an *Engliſh* court. The Lawes are made like a game at the cards, wherein all the players are looſers, and all the gaine comes to the butler, which found them cards to play on. And the Lawyers prove ſuch Arbitrators, as was *Quintus Fabius* in *Tullie*; who being appointed a daieſ-man between the *Nolanes*, and the *Neapolitanes*, touching the borders of their grounds, tooke a great part of their right from both: or rather like to *Philip* of *Macedon*; who being choſen a judge betweene two Brethren, touching their fathers kingdome, tooke it from them both, and reſerved it to himſelfe. They take from both the Parties, though not the ſame *numero*, which they contend for, yet the ſame *ſpecie*, (I meane the value of the ſame) and gaine it to themſelves. The ſilly ſheep in a tempeſt runs to a briar buſh for a ſhelter: when the ſtorme is overblown, he is ſo claped in the briars, that before he get out, he is enforced to leave ſome good part of his ſleece behind him, ſo that he is made unable to indure the next ſtorme. And yet better it is that he ſhould indure with patience, then, by having recourſe to ſuch an Harbour, have his ſkin ripped by the bramble. I will not apply, I reverence the profeſſion. It is good and neceſſary for the commonwealth, and a calling warrantable by Gods Word. And I make no quſtion but there are many of this profeſſion, which doe ſtudy to approve their doings in the ſight of God and man. And ſo I am perſwaded of you all, though I thus ſpeake: but as the *Apoſtle* ſaith of himſelfe: *I know nothing of my ſelfe, yet am I not juſtified*, ſo ſay I, though I know nothing by any of you, yet I am not juſtified. I doe not diſcharge a good conſcience, unleſs I ſhould admoniſh you of theſe things; that if any be guilty of that which I have ſpoken, he may learne to amend it, if not he may do his indeavour to avoid it.

22. If I ſhould ſpeake unto you, (*R. H.*) and offer to inſtruct you in the particular duties of a Judge, I might per- chance be judged by many, with *Megabizus* to diſcourſe of the Art of painting, before the ſchollars of *Zeuxis*. To ſay nothing that my Text gives me no fit occaſion to diſcourſe of this ſubject, notwithstanding I beſeech you, in one word give me leave to move you to that which yee both know, and are ready

1 Cor. 4. 4.

Abian. Var.
hiſt. lib.
2 cap. 2.

dy I am sure to put in practise. You know the saying of the Poet,

*Qui rogat ut facias, quod jam facis, ipse rogando.
Laudat, & hortatu comprobatur acta suu.*

The object of your office is either *life* or *living*. About both these, it is requisite you have three properties; An *Eagles eye*, a *Ladies hand*, and a *Lyons heart*. An *eagles eye*, to dive into the bottome of such matters as shall come before you: for the wound is never soundly cured, unlesse the bottome be first searched, A *ladies hand*, to deale softly, and gently with your Patients. A *lyons heart*, to be couragious and resolute, when there is no place for lenity. Herein ye must imitate a good Chyrurgion, who cuts the wound though his patient weep never so sore. *Plorat secandus & secatur, plorat urendus & uritur.* The sick weepes, and yet the Chyrurgion cuts, the sick laments, and yet the Chyrurgion seareth. Is this cruelty in the Chyrurgion? none at all. For, *sevis in vulnus ut homo sanetur; quia si vulnus palpetur, homo perditur.* Where there is hope of cure without searing, or cutting, use there a *Ladies hand*; in this case a plaster is better then a knife. But where the Member is incurable, and incorrigible, and like to indanger the whole, cut it off. *Melius est ut pereat unus, quam unitas.* And.

*Aug. in Ma.
Ser. 15.*

---immedicabile vulnus,

Ense recidendum, ne pars sincera trahatur.

But yet, *Cuncta prius tentanda*; fire must be the last medicine. All gentle meanes must be first tryed: and even in this act of justice, ye must not altogether exclude mercy. When many of the *Lacedemonians* were drunke with wine, *Lycurgus* gave charge that the Vines should be cut downe; but *Plato's* counsell was better, who willed, that the fountaines should be caused to runne among the Vines, and that the rage of *Bacchus* should be tempered with the soberness of *Neptune*, that is, that the water should be mingled with the wine. Though the extremity of juice make some desperate, (as did *Draco's* lawes, which for their severity are said to be written in blood) yet must it not therefore be taken away, but rather the rigour of justice must be mixed

Plutarc. de audiendis poetic.

mixed with clemency, as his counsell was, that the rage of wine should be asswaged with the coolnesse of the water. For justice, without mercy is bloody cruelty, mercy without justice is foolish pity; but justice with mercy is perfect Christianitie. Oh then those which God would have joyned together, do not you put asunder. But let them both be so linked together, that yee may verifie that of the Psalmist, *Mercy and truth are met together, righteousness, and peace have kissed each other.* To this purpose, in all your consultations and actions *set God before your eyes*, let him be on your right hands, and so yee shall not greatly fall, A Poet when he is to bring a person upon the Stage, will have this care, that the action and speech be agreeable to the person.

Psal. 85. 10.

Hor. de arti.

Poet.

Cicero.

Inter erit multum, Davusne loquatur an Heros.

Id histrio videbit Scena, quod non sapiens in vita? Shall a stage-player observe that *decorum* on the theater, which a wise man will not looke to in his life? The world is stage, and every man acteth his part upon this stage. You (*R. H.*) doe act the part of God himselfe. The more warie ought ye to be in your actions. Ever waiting, whether God, if he were in your places, would doe thus, or thus. Remember likewise, that, though ye be Gods, yet ye must die as a man. The greatest Judge of the earth, must one day hold up his hand at the barre, and answer for himselfe, when the Judge of the world shall sit on the bench. This do, and when it shall please God to call you hence, ye shall be advanced to a higher Court, the Court of Heaven; where for your scarlet garments, ye shall be invested in long white robes, your bench shall be the Throne, your attendants the Angels, the parties ye shall judge the world, your sentence an *Hallelujah: Amen, praise, and glory, and wisdom and thanks, and honour, and power, and might be unto our God for evermore Amen.*

Rev. 7. 13.

1 Cor. 6. 2.

PSAL.



MAT. 27. 3. 4.

Then Judas which betrayed him saw that he was condemned, repented himselfe, and brought again the thirty pieces of silver to the chief Priests and Elders, saying, I have sinned, betraying the innocent blood. But they said, what is that to us? (See thou to that) and when he had cast down the silver pieces in the Temple, &c.



These words contain in them part of an history of some things which hapned unto *Judas* after he had betrayed his master, together with the answer of the High Priests and Elders at such time when he being sorrowful for the fact, confessed his fault and restored the money. They prettily excuse themselves what is that to us: O Hypocrites, what is that to us? did not you hire *Judas* to betray him? did not you incense Pilate to condemn him? did you not all crie with one voyce crucifie him, and what is that to us? O generation of vipers, how can ye escape the damnation of hell? but my speech at this time, shall be about the history of *Judas*, wherein observe three things. 1. His condemnation, by the verdict of his owne guilty conscience, (then *Judas* when he saw that he was condemned) 2. His mortification or imperfect repentance, he repented, &c. 3. His desperation, he departed and went, &c. let us begin with the first, (then *Judas* when hee saw that he was condemned) they may be understood two wayes; either thus when he saw that his master was condemned; for

N

though

though Christ in this chapter comes after, yet that is not material. For the Evangelists do not observe a strict order of time in setting down the story; but sometimes by way of Anticipation set them down before, and sometimes by way of recapitulation bring them after; or thus, when he saw that himselfe was condemned: take them whether way you will and they afford us this doctrine, there is no man so wicked but his conscience will at one time or other, upon one occasion or other, convict and condemn him for his sins. He that shall a little look upon *Judas* before this time, would think that all the threatnings of the law would not mollifie his stony heart. When the High Priests and Elders send Officers to apprehend Christ, *Judas* goes with them as their captain, and brings them to the place where Jesus was, and though the barbarous Souldiers and pittilesse Officers and cruel servants were so appaled and daunted with his speech, that when he told them, that he was the man whom they sought, they were so farre from apprehending him, that presently they started back; *veluti qui senibus anguem pressit humi nitens*, as a man doth when he treads upon a snake, and were beaten down with the breath of his mouth. For the text saith, they went backward and fell to the ground, *John* 18. 6. and moreover were struck into such amazement and astonishment of heart, that when *Peter* drew his sword, and smote off one of their eares, they scarce (or as it is probable) not at all observed it; For when they were come into the High Priests hall, and *Peter* amongst them, though they could say this is one of them, and sayth his speech betrayeth him; yet none could say this is he, that cut off *Malchus* his eare; yet all this wind shakes not *Judas*.

Is seu dura flix stat vel Marpesia cautes.

all the thunderbolts of the law, will not make a breach in his flinty heart, whereby repentance might enter in. For all this when hee heares that Christ is condemned then he begins to repent. The conscience is of marvellous great force saith the heathen Oratour, and that two wayes; for those that have done well are not afraid, & *pœnam ante oculos semper versari putant qui peccaverunt*, and those which have done amisse think that God is alwayes shaking his

his rod over them. The righteous is bold as a Lyon, his conscience hath passed upon him, and found him not guilty: but the wicked flieth when none pursueth, his own guilty conscience hath condemned him. He may perhaps be hid from the eyes of men, but he can never assure himselfe that he cannot be catched, as *Epicturus* in *Seneca* speaketh. Suppose his sinne be hid from the eyes of men, let him think that the Angels that are about him do not take the least notice of it; let him imagine that he hath drawn a curtain before the eyes of God, so that he cannot behold it; let him say with those Epicures in the Psalmist, tush, God doth not regard it, there is no knowledge in the most highest. He hideth away his face, and he will never see it; yet there is one within him that noteth it in the table of his heart, as it were with a pen of iron, and with the point of a diamond: it is a witnesse to accuse him, a bayliffe to arrest him, a prison to contain him, a jury to convince him, a judge to condemn him, an hangman to kill and torment him. The Poets fable of *Prometheus*, that he was tied to the mountain *Caucasus*, and had an Eagle still gnawing upon his heart for offending *Jupiter*; me thinks it is a fit embleme of a sinner, who for offending his God is as it were tied to a stake, and hath the worme of conscience as a hungrie eagle still gnawing upon his heart. *Plutarch* compares it to a boyle or impostume in the flesh. For as a boyle pricketh and eateth the flesh, so doth a sinners conscience his mind. Now as those that have cold or hot agues within them, are more troubled then when they are made cold without by the frost, or heated by the beams of the sunne. So those grievances which happen by some external cause, are farre easier then this inward sting of conscience, and therefore (saith he) a mind void of sin, were more to be wished for, then houses, then lands, then dignities, then riches, then any thing which this greedy world doth so much gape after. The saying of *Diogenes* is notable for this purpose, who seeing his host in *Sparta* making great provision for a feast; what needeth all this (saide he) for an honest man hath a feast every day, meaning that an honest man hath a good conscience, and a good conscience is a continual feast, *Prov. 15. 13.*

Those that were to be crucified amongst the old Romanes, did beare the Crosse upon which they were to suffer: So the wicked

do carrie with them the crosse of a guilty conscience, which though for a litle they may lay it down, yet can they never cast it from them, till they come to the place of execution; indeed they will make a goodly shew outwardly, as though nothing did trouble them within, they laugh, they jest, they quasse, they play, but all this is but from the teeth outward, they are like theeves (saith one) in aprison, which are condemned to death, who will sometimes play at dice or cards, to put out of their mindes the cogitation of their future execution, but all in vaine, for *hæret lateri lathalis arundo*. It is so rooted in their hearts, that no sponge of oblivion can wipe it out, they are in *Damocles* his case, they see Gods sword of vengeance still hanging over their heads, readie to fall upon them, and to hewe them in pieces, that deep wise man (saith *Tacitus*) said not without cause, that if Tyrants hearts (and what he spake of Tyrants is true of all such as sinne with a high hand) were laid open a man should see them torne and rent asunder, for as the body is torne with stripes, so their minds are rent with the sting of conscience, for their cruelties, their lasciviousnesse, their oppression, and such other sinnes as they have committed, for the *συνείδησις ἢ ψυχὴν πλάττει* the conscience of a sinner doth whip and scourge his soule, therefore saith the *Poet*,

Turpe quid ausurus, te sine teste time.

When thou art about to doe any unlawfull act, feare thy selfe, though thou want a witnesse, for thou art not alone.

Nocte dieque tuum gestas in pectore testem.

Thou carriest a witnesse withthee, thy bosome, and that is thy conscience which is as good as a thousand witnesses, wretched and desperate is thy case, if thou make not account of this witness.

3. Examples will make this point plaine, begin with the first man that ever sinned, and the first sinne that ever he committed. Our great Grandfather *Adam*, had no sooner transgressed Gods commandement by eating of the forbidden tree, but presently his conscience accused him, and made him ashamed: for when he
heard

heard the voice of God walking in the garden, in the coole of the day, he hid himselfe from the presence of the Lord, among the trees of the garden. Why was *Adam* so afraid of Gods presence? had he not been with him before? He had made him, he had made a helper for him, he had made him Lord over the whole world, and put all things in subjection under his feet, all Sheep and Oxen, yea and all the Beasts of the feild, the fowles of the aire, and the fishes of the seas, and therefore a man would thinke, that he should rather have runne unto God, to have given him thanks for all his benefits, but it may be God came in a more terrible manner then he was wont, not so the text saith, *the voice of the Lord came*, he did but send his voice, not his fearefull and terrible, which shakes the Wildernesse, but his mild and gentle voice, it came walking it came not running to take vengeance, and therefore it must needs be that his guilty conscience made him afraid. *Cain* after he had murdered his innocent brother, howsoever he could prettily excuse the matter unto God, telling him that he was not his Brothers keeper, yet had he an inward accuser, which laid the murder so hard unto his charge, that he was enforced to confesse the fact, and desperately to cry out, my sinnes are greater then can be pardoned.

Jacobs sonnes, when they sold their Brother *Joseph*, were never troubled in conscience for it, but many yeares after, upon their trouble in *Egypt*, their consciences were awaked, *Gen. 42. 21.* They said one unto another, wee have verily sinned against our Brother, in that wee saw the anguish of his soule, when besought us; and we would not heare him, therefore is this trouble come upon us.

Ahab was one that sold himselfe to worke wickednesse, that provoked the God of Heaven to anger, more then all the Kings, that were before him, then *Baasha*, then *Omri*, then *Jeroboam* the sonne of *Nebat*, that made *Israel* to sinne, this wicked King hearing from the mouth of a poore Prophet, who a little before fled out of the Country, for saving his life, those fearful judgements that God would bring upon his house, was smitten in conscience; and rent his clothes, and put sackcloth upon him, and fasted and lay in sackcloth and went bare footed *1 King. 21. 2.* (the Scribes and Pharises brought a woman (that was taken in adulterie) to Christ, desirous to know his opinion, but to no other end, save only to tempt

tempa him our Saviour, made no particular enumeration of their finnes; but only wrote with his finger upon the ground, adding these words, *He that is without sin amongst you, let him cast the first stone at her.* What followed? when they heard it, being accused by their owne consciences, they went out one by one. beginning at the eldest even to the least, there was never a greater contemner of God, then was *Caligula*, never man burst out into more outrageous sins then he; he was one of those fools that say in their heart, their is no God, yet none so fearfull as he, when he saw any signes of Gods judgements, insomuch that when it thundred, he was wont to hide himselfe under his bed, his guilty conscience made him feare that God, whom of purpose he studied to contemne.

4. I doe not speake this as though I were of opinion, that all men were alike touched with a feeling of their finnes. I know there is great difference between the sons of God, and the sons of *Belial*, when they have sinned between such as sin of infirmitie, and such as by long practise have gotten an habit. Sin is to the Children of God, as it were a thorne in their sides, and a prick in their eyes, they feel it at the very first, yea, and that most grievously too, but the wicked which sinne with a high hand, have so overcharged their consciences, that they are benumbed and past feeling, as the Apostle speakes *Eph. 4. 19.* such have their consciences burned as it were with a hot Iron, as he elsewhere saith, meaning that they are so dulled and hardened by custome, that they can hardly be brought to any feeling of their finnes, and no marvell. for, *Consuetudo peccandi tollit sensum peccati*, custome of sinning taketh away the feeling of sinne. I may compare the conscience of Gods Child to the eye of a needle which streitneth the smallest thred, but such as have gotten a custome of sinne, their consciences are like to great broad gates, at which a loaden Camel may finde easie entrance, or it may be likned unto a greene path, in soft and marish ground, which in the beginning is so soft, that a man cannot set his foot upon it, but will leave an impression in the ground, but in procelle of time by continuall passage, it is worne unto the gravell, and then a loaden Cart will scarce leave any print behind it: so likewise the conscience at the first is so soft, that the least sinne leaveth a wound and print in it, but continuance

nuance in sinne weareth it to the gravel, and maketh it so hard, that the greatest iniquity can scarcely be felt, Now the Children of God commonly sinning upon infirmity, seldom upon presumption, never upon habit, after they be effectually called, but the wicked adding drunkenness to thirst, that is, heaping one sinne in the neck of another, without entring into a due consideration of their wicked estate, it falls out that the ungodly for the most part are not so soone touched with a feeling of their sinnes, as are Gods children when they have transgressed. Holy *David* after he had committed adulterie with *Bathsheba* slept divers moneths in his sinne, (a thing not so ordinarily befalling the Children of God) but he was no sooner rouzed out of this Lethargie, by the Prophet *Nathan*, then the prick of sinne did sting him to the heart, and made him crie as in *Psal. 51. Have mercy upon me O Lord, according to thy great mercies, and according to the multitude of thy compassions doe away mine offences.* One deep calleth upon another, the deepnesse of his sinnes, calleth for the depth of Gods mercies, but *Herod* had so long enjoyed *Herodias* his Brothers wife, that the preaching of *John Baptist*, a greater man then the Prophet *Nathan*, a Prophet yea and more then a Prophet, could not move him from that particular, though he dissuaded him from other sins, to which he was not so much inured. The same Prophet *David*, when he had numbred the people (a thing of it selfe indifferent, if he had taken no pride in the multitude of his Hoast) was smitten at the heart, and said unto the Lord, I have sinned exceedingly, in that I have done. If his Predecessor *Saul* had done the like, it may be supposed he would have defended the lawfulness of the fact, who was so ready to excuse himselfe for keeping the fat Oxen of the *Amalekites* contrary to Gods commandement. Godly *Austin* in his old age was moved in conscience for the least faults he had committed when he was a Child, for playing at the Ball when his Parents had forbidden him, for stealing a few wild Peares out of his Neighbours Orchard; sinnes which few will remember, or if they doe, it is onely to brag of them: so then it is without question, that such as are not inured to any sinn, will be sooner moved, then those which by long custome have made it naturall unto them; but yet none are so wicked, though with *Abab* they sell themselves to worke wickedness, but their consciences will now
and

and then check them, will accuse them will condemne them, yea, when the world doth take little notice of it : that which made *Caligula* to hide himself under his bed, made *Felix* to tremble, and *Nero* to cry, *Ego nec amicum habeo, nec inimicum*, I have so wickedly misdeameaned my selfe, that I have neither friend to save me, nor for to rid me out of my miserie. And *Pharaoh* whose heart was harder then brasse, or the nether milstone, to say : *I have sinned, God is righteous, but I and my people are wicked*. The storie of *Theodorickus* King of the *Gothes* is notable for this purpose : When the *Romans* (being backed by *Symmachus* and *Boatrinus*, two worthy men) would not give leave to the *Arrians* to erect any churches where they might promulgat their blasphemous heresie against the son of God. *Theodorick* sent for those two to *Ticinum*, and there after he had for a time kept them in close prison, and confiscated their goods, commanded that they should both be executed. *Theodorickus* was a man of that power, that few could, none would revenge the blood of these two famous men, neither did God presently inflict any outward punishment upon him, yet his guilty conscience would not suffer his sinne to sleepe, for a little while after, when the head of a fish was set before him on the Table, he calling to minde how he had beheaded those two men, thought that he saw the head of *Symmachus*, with horrible jawes, and fierie eyes, threatning death and destruction unto him, at the sight whereof being suddenly astonied, and cast downe, he willed his Servants to carry him to his bed, where lying some short space, after much sorrow of his offence, he gave up the ghost. And here another storie comes in my mind, which I find recorded by *Plutarch*, of one *Bessus*, who had killed his father, but so secretly, that none knew of it ; as this *Bessus* was going to supper with some of his acquaintance: finding a swallowes nest in the way, he thrust it downe with his speare, and killed the young swallowes, when the rest reproved him for it, telling him it argued a cruell mind, to kill the innocent birds, especially seeing they were not good for meat: why should I not kill them said *Bessus*, seeing they objected unto me that I had killed my Father; hereupon he was examined before the Magistrate, where he confessed the Fact, and suffered condigne punishment. The young Birds could not speake, and yet his guilty conscience made him thinke that they cried to
Heaven

Heaven for vengeance : here then wee may note another difference between the consciences of the godly and the wicked ; the wicked though their consciences be not so soon touched as the consciences of the godly : yet when they once begin to feel their sinnes, then they feel as it were daggers stabbing their hearts, which seldome leave them before they be overwhelmed in the pit of desperation. The children of God are said to have hearts of flesh, and the wicked to have hearts of stone : now the flesh will be easily wounded, and oftentimes quickly cured ; so Gods children are easily wounded with the feeling of their sinnes : but as *Pliny* saith of the Harts, that when they have eaten any poysonful hearb, then they runne unto the hearb Cinara, and by eating thereof are cured ; and when they are wounded with an arrow, they have recourse unto the hearb Dictamnus, by which they are healed. So these, when they feel the poyson of sinne working in their bowels, then they runne unto the good Physician of their soules, which giveth them a potion of his blood to cure them ; when Satan that hunter of men hath wounded them with his poysonful arrowes, they have recourse unto Christ, who with a plaster of his merits healeth them. A stone will hardly receive any characters, but when they are once graven in, then they stick fast, and cannot easily be rased out, nor will the characters of sinne be quickly graven in the sinners conscience, but when they are once stamped in, they remain for ever, so that they may be read in this book, in the day of judgement. Thus have I proved, that sinne is a burthen unto the sinners conscience, a doctrine (if ever) in these dayes most needful to be urged, where in the practise of the greater part doth seem to crosse the truth of that which hath been delivered. It was an old complaint of one, that there was in his dayes, *multum scientia*, but *parum conscientia*, much science, but little conscience ; another of later years doth aggravate the complaint : and saith, that in his time, the two first syllables *con* and *sci*, were taken away, and nothing remained but the latter end of the word *entia* : pure beings without knowledge or honesty ; the complaint is too true at this time ; conscience seemeth to be banished from most men, and knowledge from many ; so that nothing is left but the metaphysical notion *entia* : mere beings, pure naturalists. They lade themselves with sinne, as a cart is loaden with

O

sheaves ;

sheaves; and yet they feel no weight. It is storied of *Milo* of *Croton*, that accustoming himself every day to carry a calfe into the fields, he was able to bear it when it became an ox: and these have so accustomed themselves to lesser sinnes, that great and terrible sinnes, seem not a whit burdensome unto their consciences. There is a story of *Mithridates* King of *Pontus*, that he had so used himselfe to take poyson, that in fine his stomack would digest it, as well as wholsome meat: and these men have so inured themselves to feed upon sinne as the monkie doth upon the spider, that they make as good, nay, more reckoning of it then the best meats, wherewith their soules should be fed unto eternal life: wretched and unhappy men, which have their consciences so seared, that they cannot feel their sinnes. Verily, *Pharaoh*, and *Cain*, and *Judas*, and *Caligula* shall arise against these at the day of Judgement and shall condemn them. Those sinnes which they drink with greedinesse, even as the beast drinketh water, will one day prove like Ratsbane to poyson them; they will prove like *Johns* book, which was sweet as honey in the mouth, but bitter in his belly: or like the head of *Polypus* which is sweet in eating, but afterward it causeth fearful dreams: they will in the end sting like a Serpent, and bite like a Cockatrice; let them not say to their soules, peace, peace, when there is no peace; for there is no peace saith my God unto the wicked. When they promise unto themselves most security, when they shall say with the fool in the Psalme, eat and take thy pastime, even then shall sorrow come upon them, as travail upon a woman with child: when they shall carouze in their golden cups, and enjoy their greatest pleasure; then shall their sinnes like that palm of an hand, *Dan. 5.* Write such a lesson in their consciences, that it will make their countenance changed, and their thoughts troubled, and the joynts of their loynes loosed, and their knees to smite one against another. But to leave these, and to make an end of this point, Seeing that sinne is such a burden unto our consciences, let us take heed, that we do not load them too much; if we were fully perswaded that such and such meats would cause an ague, we would willingly abstain from them. Now sinne causeth a greater sicknesse unto our soules, then is an ague unto our bodies (viz. a troubled conscience, and a wounded spirit who can bear) how then dare wee commit

commit it? when *Rebecca* felt the struggling of *Eſau* and *Jacob* in her wombe, ſhe wiſhed ſhe had been barren, and ſaid if it be ſo, why am I thus? Sinne may be pleaſant in getting, but it is bitter in bearing; better we were barren, then feel the pains and throwes, before we be delivered of it. And if it be ſo, why are we thus?

Turpius ejicitur quam non admittitur alter.

Better to give this gueſt no entertainment at all, then diſcredit our ſelves with God for harbouring it. Therefore before thou do any thing conſider with thy ſelfe whether it be a ſinne or no; examine it by the law of God, if it be a ſinne, ſee thou do it not, leſt afterward thou feel the pain when it ſhall come into thy bowels like water, and like oyle into thy bones. When the remembrance of it ſhall burn within thee like fire, and gnaw like a worm upon thy heart, perchance thy conſcience is ſo heardned that thou canſt not feel, nor call to remembrance thy ſinnes; (which if it be ſo, miſerable and wretched art thou, for without a feeling of ſinne, and repentance for the ſame, there is no remiſſion to be expected yet there will a day come (when God knowes, but certainly it will come) when thou ſhalt find them to be heavier then lead upon thine heart. When thy maſter ſhall call thee to a reckoning, and the day of thy departing cometh: then will the book of thy conſcience be laid open and thou ſhalt read ſuch a Catalogue of thy ſinnes therein, that even then thou ſha't plainly perceive the never dying worm to gnaw upon thy ſoule; and the unquenchable fire to beginne to burn within thee, unleſſe the Lord in mercy ſhall give thee grace to repent, that ſo thou mayeſt be ſaved: therefore ſtrive alwayes to hav a good conſcience, and if thou wilt be careful, that thine eye becauſe it is the moſt tender, and precious part of thy body, be not troubled with the leaſt mote: Be much more careful of thy conſcience (the eye of thy ſoul) that it be not troubled with beams of great and horrible ſinnes. Wilt thou never be ſad? live well; this is the beſt means, to gain the joy and peace of conſcience. Happy is that man, who when his fatal hour approacheth can ſay with *Paul*, I have in all good conſcience ſerved God, until this day. Verily this will more availe him, then if he ſhould conquer the whole world, and have all the Monarchs

of the earth, to cast down their scepters before his footstool.
 Thus much of the first point, his condemnation; I proceed to
 the second, his mortification or imperfect repentance.



He repented himself, &c.

THis repentance was an extreme grief of heart, arising from
 the curses of the law, and apprehension of Gods wrath:
 which as it was in *Judas*, so was it in *Pharaoh*, and *Ahab*, and the
Ninevites, and many of the heathen. *Orestes* and *Nero*, when they
 had killed their Mothers, were exceedingly troubled, and wished
 to be cleansed; and *Hercules* in the Tragedy, when he had kill'd his
 wife and children, runnes up and down like a madman, and cries
 out, that if the whole sea should runne through his hands, it would
 not wash him from that bloody fact. So that this is no part of true
 mortification, yet it is a preparative thereunto: The wheat must
 be threshed with the flayle, before it be fanned from the chaffe
 with the wind, and a natural man must be as it were threshed with
 the terrors of the law, before he be fanned from his corruptions
 with the wind of the Spirit. In natural mutations, before a sub-
 stantial forme be corrupted, and an other educed *è potentiâ mate-
 ria*; certain alterations or previal dispositions are required as neces-
 sary for hastning of this change. So in a Supernatural mutation
 when a sonne of wrath is to be made a sonne of God, the terrors
 of the law are required as necessary precedents for hastning this
 change. The law like the shoemaker's elson pricks the heart, le-
 gal sorrowes and fears like the bristle come after, and true morti-
 fication like the thread comes in the last place. Take the elson and
 the bristle from the shoemaker, and he cannot use his thread. take
 legal sorrow and compunction of heart from a natural man, and
 he cannot be brought to true repentance. So that *Judas* goes well
 thus farre, he goes yet further: he makes confession of his fault,
 first in general, I have sinned; then in particular, I have been a tray-
 tour, I have betrayed, and which is worst of all, I have betrayed
 the innocent blood.

Aug. 1.

If

If *Judas* this repentance notwithstanding be damned to hell; merciful God what shall become of thousands amongst us, which go under the name of Christians, and come short of *Judas* in repentance. They are seldome touched with any sorrow for their sinnes; but say they be, surely not half of that sorrow that *Judas* was in; admit they be, come they to the next step: do they make confession? admit this too, come they to a third; do they make satisfaction? doth the sacrilegious Church-robber bring back again that which he hath wrongfully taken from the sonnes of *Levi*, and say, I have sinned? doth the bloud-sucking Usurer restore that which he hath wrongfully taken from the poor, by sundry practises of covetousnesse, and say, I have sinned? is there any, who after that he hath done wrong, is sorry for it, and confesses his fault, and is ready to make amends, and say, thus and thus have I done, thus and thus have I sinned? all these are necessary to salvation, but these are not all that are necessary to salvation. We must go thus farre with *Judas*, but we must not here stay with *Judas*. *Judas* by stepping a foot short, got a break-neck fall, and is tumbled into the pit of hell. We must go a step further, and fasten our feet upon the corner stone by a true and saving faith, and then our sinnes be they never so many, never so grievous, shal not bring us to condemnation, but though they be as Crimson, they shall be made white as snow; though they be red like scarlet, they shall be as wool. We read in the Gospel of 3 whom our Saviour raised from death to life; the first was *Lairus* his daughter: she was dead in the house, and Christ raised her in the house. The second was the widowes sonne of *Nain*, he was dead in the way, (they were carrying him to the place of burial) and Christ raised him in the way. The third was *Lazarus*, and he was dead, stinking in his grave, and Christ raised him there. Saint *Austin* doth thus moralize the stories: *ista tria genera mortuorum sunt tria genera peccatorum, &c.* These three kinds of dead men are three kinds of sinners, whom our Saviour doth daily raise from death unto life. These are those that be dead in the house; these be they that have conceived sinne in their hearts, but have not actually committed the same; these are dead in the house, for there is no sinne (no nor the least exorbitant thought) of its own nature venial: but he that raised *Lairus* daughter, will upon their repentance raise these.

Lu. 7. 13.

Mat. 9.

Luk. 7.

these. the second sort are those that are dead in the way, these are they that have conceived sins in their souls, and actually committed the same, these are in the way, to be buried in Hell, but he that said to the widdows sonne of *Naim* *young man arise*, is able and willing upon their repentance to raise these. The third are those that with *Lazarus* lye stinking in the grave, these are they that have not onely conveyed sinne in their hearts, and actually committed the same, but by long continuance have got an habit of sinning and continued, custome like a great stone is laid upon their graves; the case of these men is fearefull, but he that said *Lazarus come forth*, is able and readie, if they lay as deep as Hell, upon their serious repentance to raise these.

Non hac dico fratres (saith he) *ut qui vivunt, vivant, sed ut qui mortui sunt reviviscant. I speak not these things*; (Brethren) that those that live in sin may be encouraged to continue therein, but that those who are dead in sinne, may be revived, well then let us be sorry with *Judas*, let us make confession with *Judas*, let us make satisfaction with *Judas*, but let us never despaire with *Judas*, be our sins never so hainous, for there is no more proportion between our sins and Christs merits apprehended by faith, then there is (to use *Tullies* phrase *inter Sillam muria*, & *mare Aegaeum*, between a drop of brine and the *Aegean*, nay the whole *Ocean* Sea.

For as *Rahab* the Harlot was saved by reason of a red thred which was tied to her window when *Jericho* was destroyed: so (be thou ten thousand times worse then ever *Rahab* was, if the red thred of Christs bloody passion, be tyed to the window of thy heart by faith, doubt not but thou shalt be saved, though not *Jericho*, but the whole world should be destroyed.

But without this faith, our legal sorrow will availe nothing, our confession nothing, our satisfaction will profit nothing, for as a plaster be it never so excellent, if as soone as it is laid upon a sore, it be wiped off, will not heale the sore: and as a potion be it never so precious, if as soone as it be drunke, it be vomited up again, will not cure the inward maladies that are in a mans bodie: So the precious plaster of Christs merits will not heal the wounds of our soules, if it be wiped off by unbelieve, nor will the Sovereign potion of his merits cure our inward maladies, if they be vomited up by incredulitie.

I have

I have read somewhere of a *Lacedemonian*, who riding on his way, hapned to finde a dead man, and not knowing perfectly that he was dead, he alighted from his horse to trie whether he could make him stand, when he could not, but the dead fell sometime this way, and sometime that, he said to himself, *deest profecto aliquid intus*, there is something wanting within that should keep him up, he said truly, for his soul was wanting a man without faith, be he never so sorrowfull for his sinnes, make he never so ample a confession of them, be he pressed even to the mouth of hel with a dolefull remembrance of his iniquities, yea though he could say the whole Bible on his fingers ends, he is never able to stand in judgement, nor to make answer before the Lord in the congregation of the righteous, and no marvell for by faith wee stand, *2 Cor. 1. 24.* and therefore it stands us all upon for the best of us all hath but *fidem implicitam*, I mean a weake and imperfect faith, to pray with the Apostles, *O Lord encrease our faith*, and with the father of the possessed child, *Lord I believe, help my unbelieve.*



PSAL. 82, 6, 7.

*I have said, ye are Gods; but yee shall
die like men.*

Here are three sorts of men, who, if they be faithfull in their places, and follow the direction of their books, are the chief pillars, to support a Christian common-wealth: the *Physitian*, the *Divine*, and the *Magistrate*. These three are in the body *politick*, as the three principall parts, the *liver*, the *heart*, and the *braine*, are in the body of *man*. The *Physitian* is the *liver*, the *Divine* is the *heart*, and the *Magistrate* is the *brain* of the common-wealth. The *liver* is called *the beginning of the natural faculty*; it segregateth the humours, it ingendreth alimental bloud, and by veins sends it into each part of the body, whereby the whole is nourished, and preserved. Like unto it is the *Physitian*, who purgeth the body of man, from such noxious humours, as whereby it may be endangered, and prescribeth such a diet, as whereby it may be best nourished, and kept in health. The *heart* is called *the beginning of the vital faculty*, it ingendreth the vital spirits, and by arteries sendeth them into every particular member. To which I compare the *Divine*. For as the *heart* is the fountain of the vital spirit, and the beginning of the vital faculty: so is the *Divine* the fountain and beginning, though not *origin* of generation, nor *ex-novo* of radication, yet *dux* (to use the *Physitians* terms) of the dispensation of the true vital spirit. Hee is the means to make thee, of a natural man (such as the *Physitian* leaveth thee) a spiritual substance. The *brain*, which is called *the beginning of the animal faculty*, is the chief commander of the whole: it sitteth in the highest room, as in a stately palace, being compassed about with the *pericranium*, the *cranium* and the two *meninges*, as

so many strong castles, and countermures, against all forrain invasion. It hath the five external senses as intelligencers, to give notice, what is done abroad, the common sense, the phantasie, and the understanding as privy counsellors, the memory as a book of records. But yet it is not idle, but is continually busied in tempering the spirits received from the heart: which it sendeth by the nerves, through the whole body, thereby giving sense, and motion to every part. A fit embleme of a good *Magistrate*, who as he hath his forts, and guard, and counsellours, and records, &c. so must he remember that he hath not these for his own proper use, but for the whole, and therefore should bestir himself, for benefitting the whole, especially in tempering the spirits received from the heart; I mean in using those spiritual admonitions, and instructions, which he shall receive from the minister of the Gospel, for the good, and benefit of all those that are under him. As the body is in best estate, when all these are well disposed, so it is most miserable, when there is a *dyscrasie*, and distemperature in any of them. So in the state likewise: Wo unto that Common-wealth where the *Physician* for wholesome physick ministrereth *hemlock*: and the *Divine*, for sound doctrine, broacheth *heresie*, and the *Magistrate* turneth justice into wormwood: Of all these three, the *brain* is subject to most diseases: and of all these three, the *Magistrate* is most obnoxious to fals; both because he hath many incitements unto sin, which others want; and because he is deprived of a benefit, which others have, that is, he is not so freely reprov'd for his offences, as commonly others are; And lastly because of those *Cubiculars*, *consiliarij*, (as *Lipsius* calls them) *tinea* & *forices Palatii*, (as *Constantine* termed them) the very mothes and rats of a court, which live by other mens harmes; *a quibus bonus, prudens, cunctis venditur imperator*, (as *Dioclesian* an ill Emperour said well) which sell the magistrates favours, as if one would sell smoak, (as did *Zoticus* the faire promises of *Heliogabalus*) and are alwayes ready, for their own advantage, to give an applaude unto his worst actions. By these he is ledde whithersoever they will have him,

Bolit. l. 3. c. 9.

Vopisc. in
Aureliano.

Emprid. Ant.
Meliog.

Ducitur ut nervis alienis mobile lignum.

Even as an arrow is led by the bow-string. Therefore *David* in this
Psalme

Psalm maketh a sharp sermon against the corruption of *Magistrates*, out of which I have made choyce of this one branch. *I have said, ye are Gods; but ye shall die like men.* As if he had said: truth it is, your authority is great, your power extraordinary, (*ye are Gods*) yet *set not up your horns on high, and speak not with a stiffe neck,* ye are no transcendents, ye have no more reason to boast of your superiority, then the moon hath to bragge of the light, which she borroweth from the sunne, or the wall of the beam, which it receives in at the window; ye have it only from me (*I have said:*) and though ye be *Gods*, yet ye are but earthly *Gods*, ye are *Gods* in office, not *Gods* in essence, ye are made of the same metal that others are, and your end shall be like other mens (*you shall die like men.*) In which words, not to stand upon the divers acceptions of any of them, may it please you to observe these three points. 1. The party from whom *Magistrates* receive their authority, it is from God, (*I have said*) and Gods saying is his doing. 2. Their preheminance above others, in that they are called Gods (*ye are Gods*) 3. The limitation of their dignity, *ye shall die as men.* Out of which I collect these three propositions. 1. *Magistrates and Judges of the earth do receive their authority from God.* 2. *They are Gods deputies to minister justice, and to judge between party and party.* 3. *Though they be extolled above their brethren according to their office, yet they must die as other men:* where is implied this general conclusion, *that it is the lot of all men, once to die.* These are the pillars of my intended discourse: of which while I shall plainly entreat, in the same order, that I have now proposed them, I beseech you all to afford me your Christian attention.

2. Of all the corporeal creatures that God made, none is more exorbitant then man. The highest *moveable* is constant in his motion. He doth not hasten, nor neglect his course. The *Sunne* is precise in his course under the *Ecliptick line*, and turneth not an hair breadth, unto the right hand or unto the left, but *cometh forth as a bridegroom out of his chamber, and rejoiceth as a gyant to run his race.* The rest of the *Planets*, though they turn to both sides of the *Zodiacke*, and are (the most of them) sometimes *direct*, and sometimes *stationarie*, and sometimes *retrograde* (as *Astronomers* speak) by reason of their motion in their imaginary *Epicicles*, yet

Job. 32.

they have their constancie in this inconstancie. Thou (O God) hast given them a law that shall not be broken. The elements keep themselves within their bounds. The beasts of the forrest, in their kinde, have their policie, and sociery. The raging sea goes not beyond his limits: God hath bound it (to use *Jobs* words) as a child in swadling bands: he hath given it doores, and barres, and said unto it, hither shalt thou go, and thou shalt go no further, here shalt thou stay thy proud waves. But man is more exorbitant then all these: no bounds can keep him in. Therefore God hath written in the heart, and conscience of every man, that comes into the world, a law, which we call the law of nature: as that God is to be worshipped, good is to be embraced, evil is to be avoided. That which thou wouldest not another man should do unto thee, thou must not do to another man. And according to these general notions, hee would have every person to direct his actions. But this law (like an old inscription upon a stone) is written in the stony heart of man in such blind characters, that he is put to his shifts before he can spell it. And howsoever he understand it, in *Theſi*, yet in *Hypotheſi*, in the particular, he makes many solcicſines, and oftentimes calls good evil, and evil good. Therefore God hath written with his own finger a paraphrase upon it, which we call the moral law, and added a large commentary of judicall lawes, by the hand of *Moses*. Which benefit (though not the same numero) he hath not onely granted unto Christian Common-wealths: but even to the heathen also, amongst whom, in all ages, he hath stirred up men of excellent spirit to make lawes, for the better government of their severall states. The best of which did acknowledge that they had them from God. Howbeit after the custome of nations, which held a plurality of Gods, they did not all agree in one name; *Lycurgus* affirming that he received his lawes from *Apollo*, *Minos* from *Jupiter*, *Solon*, and *Draco* from *Minerva*, *Numa* from the *Nymph Egeria*, *Anacharsis* from *Zamolxis* the *Scythian* God.

Diodorus
Siculus.

3. But all this will not confine man within his bounds, for it is true of him, which was spoken of the *Athenians*, that they knew what was to be done, and yet did it not. And, which was objected by the *Cynick*, against the old Philosophers of *Greece*, that they gave good rules, but put none in practise.

—video

---video meliora proboq;
Deteriora sequor,---

Ovid. Met.

said *Medea*, when she was overcome with passion. It is true of most men, though they know the law, how that they which commit sinne, are worthy of death, yet they do not only the same themselves, but also favour them that do it. The law of it self is but a dead letter. It is like a sword in the warres without a souldier to draw it. Many make no more account of transgressing it, then *Remus* did of going over the furrow, which *Romulus* had caused to be drawn. Or the *frogs* in the fable of skipping over the *Lion*, when he was fast a sleep. Therefore God hath added the *Magistrate*, as the life, and soule of the law, as a Captain to manage this sword. Him he hath made (if I may so speak) the *summum genus* of the common-wealth, by two generical differences of *pana*, and *præmium*, to coarct, and keep his inferiours in their severall ranks: that as *Jehu*, and *Jehonadab*, went hand in hand together, for the rooting out of *Abahs* posterity, and destruction of *Baals* Priests; so the *Magistrate* being (as *Aristotle* calls him) a living law, and the law, being a mute, and dead *Magistrate*, should joyn hand in hand, and proceed valorously, to the rooting out of sinne, the suppression of Idolatry, the protection of justice, and maintenance of true religion.

Rom. 1. 31.

Liv. 1. 1. dec. 1.

Ethicorum,
lib. 5. cap. 4.

4. Now that they have this authority only from God, it is a point, which I hope in this place, I shall not need long to insist upon. For if every good and perfect gift be from above, even from the father of lights, much more this excellent, and supereminent gift of governing Gods people, must proceed from this fountain. And to think otherwise is but with the *Epicures*, to be of opinion, that though God made the world, yet the government thereof, he leaveth to *fortunes* discretion, to be directed by her. One of the stiles wherewith God is invested, is this, that he is the author of order, and not of confusion: if of order then of Civil government, seeing that an *Anarchie* is the cause of all disorder, and confusion in the state. Insomuch that the reason of all the sinnes that were committed in *Israel*, is often in the book of Judges ascribed unto this, that they wanted a *Magistrate*: There was at that time no king in *Israel*, Judg. 17. 6. 18. 1. 19. 1. 21. 25.

Jam. 1. 17.

1 Cor. 14.

It is a miserable life, to live under a *tyrant* where nothing is lawfull; but farre worse, to live in an *Anarchie* where nothing is unlawfull. But I shall not need to trouble my self, or to tire out your attention, by heaping up multitudes of reasons for proving of this point, seeing it is a conclusion so plainly averred by the holy Ghost: *by me kings reign* (saith the wisdom of God by the mouth of Solomon) *and Princes decree justice; by me Princes rule, and the nobles, and all judges of the earth.* As if he had said: it is not by the wit, and policie of man, that the governments of states is committed unto kings, and other inferiour Magistrates: it is effected by the wisdom, and providence of God. With which the Apostle agreeth, when he tels us, that there is *no power but of God, and the powers that be, are ordained of God.* It was sometime said of *Nebuchadnezzar*, that great king of *Babylon*, that *whom hee would, he pulled down, and whom he would, he set up.* But it is alwayes true of the king of heaven, who is

—dne ddprrs dnm

the King of Kings, and Lord of Lords; he pulleth down one, and setteth up an other, he disposeth of their rooms, at his pleasure. For if *the hearts of kings*, much more their kingdoms, are at his disposition. This is a truth to which the very heathen themselves have subscribed. It was God alone that did exalt *Solomon* unto the throne of his father *David*, so the *Queen* of the *South* affirmed; that did exalt *Cyrus* to the kingdoms of the earth, so he himself confessed. Agreeing with that of the prophet *David*, *Promotion comes not from the East, nor from the West, no nor yet from the South. And why? God is the judge, he putteth down one, and setteth up another.*

5. And is this true? Here then first the *Anabaptists* come to be censured, which withdraw their necks from the yoke of civil government, and condemn it, as not becomming the liberty of a Christian man. A lesson which they never learned from the prophet *Esay*, who foretold, that in the time of the gospel (an assertion which they cannot away with; for though they graunt, that the *Jewes*, at Gods appointment, had their Magistrates, yet they think it not fit for a Christian to be subject to such slavery) in the time

I say

I say of the Gospel he will appoint kings to be patrons, and pro-
pugnators of his Church. *Kings shall be thy nursing fathers, and*
Queens shall be thy nurses. Nor from our Saviour Christ, who *Iſa. 49. 23.*
though he told his disciples, when they strove for superiority *Luk. 22. 25.*
amongst themselves, that one of them should not domineer over a-
nother, as did the kings of the nations; yet it was never his mea-
ning to withdraw them from obedience to superiour governours,
but that *Caſar ſhould have that which did belong to Caſar.* Nor *Mat. 22. 21.*
from Peter, who commands us to honour the King. Nor from Paul, *1 Pet. 2. 17.*
who commands us to pray for Kings, and all that are in authority, *1 Tim. 2.*
and that to this end, that we may lead a quiet, and peaceable life in
all godlineſſe, and honeſty. God knowes better what is meet for
Chriſtians then the Anabaptiſts do. Hee knowes that wee are
ſtrangers on earth, and not angels in heaven. And being ſtrangers *1 Pet. 2. 11.*
and pilgrims, ſtand in as great need of theſe helps, as of fire, of
water, of aire, of apparel, of any thing, which is neceſſary for the
ſuſtentation of our lives; ſeeing that they are not onely the means
that we are partakers of all theſe while they effect, that we may
live together in civil ſociety, but alſo the promoters of true reli-
gion, the advancers of vertue, the rewarders of piety, the pu-
niſhers of ſin, the deſtroyers of Idolatry, ſuperſtition, and all miſ-
demeanours amongst Chriſtians. So that as God ſaid unto Samuel
concerning the Jewes, when they diſliked their preſent govern-
ment, *they have not caſt thee away, but they have caſt me away, that* *1 Sam. 8. 7.*
I ſhould not reign over them: ſo I may ſay of theſe ſanatical ſpirits,
it is not the Magiſtrate, but God himſelf, whom they have re-
jected, that he ſhould not reign over them.

6. There is another ſort of men, who, though not directly *2 Uſe.*
with the Anabaptiſts yet indirectly, and by a conſequent, croſſe my
propoſition. I mean the Papiſts. Theſe do not altogether take a-
way the civil Magiſtrate, but they tie his thums and abridge his
authority. It muſt be only *in temporalibus:* for ſpiritual matters,
he muſt have no more dealings with them, then *Uzza had to* *2 Sam. 6.*
touch the arke of God. This they willingly grant, that the Magiſtates
are Gods, but as the Aramites ſaid of the Iſraelites, that their Gods *1 Rh. 20. 28.*
were Gods of the mountains, and not Gods of the vallies: ſo ſay they,
the civil Magiſtates, are Gods of the mountains, and not Gods of
the vallies; they are Gods of the Laity, but not of the Clergy.

This

2 Theff. 2. 4.

This is naught in respect of that which followeth. For where-
as God challengeth this as a prerogative unto himself, to bestow
kingdomes on whomsoever he wil, and placeth the Princes of the
earth in authority next unto himselfe, this they have perforce
taken from God, and bestowed it upon him, that *sitteth in the tem-
ple of God, and advanceth himself, above all that are called Gods.*
It is he to whom (if ye will believe him, and his *parasites*) all
power is committed, both in heaven and in earth. He is that *King of
Kings, and Lord of Lords*, by whom Princes rule, and on whom
the right of Kings dependeth: all nations must fall down before
him, and all kingdomes must do him homage. The greatest *Mo-
narch* of the earth must prostrat himself before him, and kisse his
holy feet. The *Emperour*, if he be present when he taketh horse,
must hold the bridle, when he lighteth, he must hold the right
stirrup, when he walketh, he must bear up his train, when he wash-
eth, he must hold the bason, when he would be born, he must be
one of the four that must carry him upon their shoulders in a gol-
den chair.

Luk. 4. 6.
Irenæus.

7. And as he takes upon him to give kingdomes to whomsoe-
ver he will (like the Devil, who told our Saviour Christ that all
the kingdomes of the world *were his*, and *he gave them to whom-
soever he would* (whereupon saith an ancient father, *mentitur dia-
bolus, quia cuius jussu homines creantur, huius jussu reges constituuntur*,
the devil is a liar, for by whose authority men were created,
by his are kings appointed) as he takes upon him, I say, to give
kingdomes at his pleasure, so will he take them away when he
listeth. So farre is he from that obedience, and reverence, which
every soul should give to the higher power. Who knoweth not

Chron. Cha-
rion. lib. 3.]

that *Leo Isaurus* for putting in execution, a decree of a *Councill*
held at *Constantinople* in his time, touching the taking away of
Images, was first excommunicated, and then deprived of all his
revenues in *Italy*? That Pope *Zacharie* deposed *Childerick*, the
French king, that he might gratifie *Carolus Martellus*, and his son

Bonfin. rerum
Ang. dec. 4. l. 1.

Pipin? That the proud *Venetian* pedler, *Paul* the second, by a pub-
like edict deprived of crown and kingdome, *George* the king of
Bohemia, because he was an *Hussite*, and stirred up *Mathias* the
king of *Hungary*, (his son in law) to warre against him? What
shall I tell you of the indignities, offered in our own land, against
Henry

Henry the second, and John, king of England? or of the bulls of Pius Quintus, sent against Queen Elizabeth of never dying memory, whereby he hath excommunicated her, absolved her subjects, from their oaths of allegiance, stirred up rebellions in these middle parts of Britain, and taken upon him, to bestow the regal diademe upon strangers. God be thanked *he that dwells in heaven* (and, of right, challengeth the authority of disposing the kingdomes of this world to himselfe) *laughed all their devises to scorn.* So that his *Canons*, though they made a terrible noise, yet no bullet was felt. And his *Bulls* which sometimes had such a terrible aspect, that a whole provincial Synod durst scarce venture to bait them; proved such cowardly dastards, that every single adversary hath been ready to tugge them. Much resembling the counterfeit shews of Semiramis, when she warred against the king of India, which, a farre off, seemed to be Elephants, and Dromedaries, but when they were thoroughly tried, proved nothing but Oxen hides stuffed with straw. Even so Lord God Almighty true and righteous are thy judgements. Psal. 2. 4. Apoc. 16. 7.

That I may cut off this first branch of my Text, my third and last inference shall concerne you (*R. H.*) whom the Lord hath placed at the seate of judgement. Have Magistrates their authority from God? this concerns you in your places, as well as the greatest potentate of the earth. And therefore as on the one side it should be encouragement unto you, to hold on in all godly courses ye have begun; so on the other side, it should worke in you, an humble, and thankfull acknowledgment of so rare a benefit. Say not then within your selves, that it was not your owne deserts, the excellency of your wits, the ripenessse of your judgements of so rare a benefit. Say not then within your selves, that it was your own deserts, the excellency of your wits, the ripenessse of your judgements, the deepnessse of your knowledge in the lawes, the integrity of your persons, that did advance you, unto those roomes: If these were meanes of your preferment, yet have yee nothing whereof ye can justly boast, because ye have all from him. For *Dei dona sunt, quacunque bona sunt.* Use then your places as received from him, acknowledge God to be authour of your advancement, and say with Mary in her Song: *he that is mighty hath done great things for us, and holy is his name.* And so much of the first proposition. 3. Use. Luk. 1.

The second followeth,

2. Propof.

Magistrates are Gods Deputies.

8 God as he is jealous of his honour, so is he of his name too. He will not give it unto any other, but only so far, as hath he some resemblance with him. I find only three in Gods booke, (to say nothing of that eternall essence, to which it principally agreeth) which have this name given them. The first is *Satan*, who, by reason of his great and almost unlimited power, which he hath for a time, here on earth, by ruling & reigning in the hearts of the children of disobedience, is called a *God*. *The God of this world*, 2 Cor. 2. 4. The second are the blessed Angels, those yeomen of the guard in the Court of Heaven, which wait about the throne of God. These by reason of their supereminent offices, are called *Gods*. *Thou hast made him a little inferiour to the Gods*, Psalm. 8. 5. which the Apostle, following the *Septuagint*, transliteth *Angels*, Heb. 2. 7. The third, is the *Magistrate*, who, both in this Psalm, and sundry other places of Scripture, is called a *God*, *His master shall bring him to the Gods*, Exod. 21. 6. *Thou shalt not rayle upon the Gods*, Exod. 22. 28. that is, the *Judges*: implying thus much, that as they have a commandment, and authority from God; so they have, in some sense, the authority of God, and do supply his room. Therefore, said *Moses* unto the *Judges* which he appointed in every city, *ye shall not fear the face of man, for the judgement is Gods*. And *Jehosaphat* to those *Judges*, which he had set in the strong cities of *Judah*: *take heed what you do, for ye execute not the judgement of man, but of the Lord*.

Deut. 1. 16.

2 Chr. 19. 6.

1. Use.

9. Now then, if *Magistrates* be Gods deputies, what reverence, it behoveth each private person, to exhibit unto them, I appeal to the conscience of every particular. There be many at this day, who howsoever in common civility, they will seem to give an outward reverence unto the *Magistrate*, yet in heart they scorn and contemn sundry of them: as perchance not being able to equalize them in wealth, peradventure not descending of so ancient a house as they.

Horat.

*Tunc Syri, Dama, aut Dionysi filius andes
Dejicere è saxo cives, & tradere Cadmo?*

It was an old objection in the *Satyrists*: what? darest thou, being thus,

thus, and thus descended, presume to give judgement upon a man that is better born then thy self? yes, why not? hee is now in Gods place. *He that lifteth the poore out of the myre, and raiseth the beggar out of the dunghil, that he may set him with the Princes of his people, hath styled him, with his name, and set him in his room.* I remember a story in *Herodotus*, of *Amasis* an *Egyptian* king, who, in the beginning of his reign, was scorned of his subjects, by reason of the baseness of his parentage: which when the king observed, he took a golden basen, wherein his guests were wont to wash their feet, and use to some homely purposes, and thereof made an image of one of their Gods, and set it in an eminent place of the city; which when the *Egyptians* saw (as they were marvellous superstitious) they came flocking on heaps unto it, and worshipped it. Hereupon *Amasis*, calling the people together, told them, that he was like unto that basen, which before was vile and abject, yet now was worshipped, because of the forme it bare: so he, though before he was mean, and base, yet now was to be honoured, because he was the king, for the persons sake whom he did represent. It skillerth not, what the *Magistrate* hath been, or what hereafter he may be. For the present, be thy reputation never so great, thou art to honour and reverence him, if not for the mans sake, yet for Gods sake, whose person hee beareth. The story of *Quintus Fabius* is very worthy the noting. *Quintus Fabius* was sent by the *Senate* of *Rome* to his sonne, who was *Consul*, and resided at that time in *Apulia*. The old man, either by reason of his age, or to trie his sonnes courage, went riding to his sonne: which when his sonne observed, he lent a Sergeant, and commanded him to light, and come on foot, if he would speak with the *Consul*. The by-standers thought it great arrogance in the young man to be so bold with his aged father. But old *Fabius*, who had experience, what it was to be *Consul*, knew well, that he did no more then did beseem him: *experiri volui fili* (said he) *satin' scires Consulem te esse.* It is not for a *Magistrate* to debase himself: neither is it for others, of what reputation soever, to equalize themselves with the Judge whom God hath placed over them: whom *Solomon* would have to be feared; whom *Peter* would have to be honoured; whom *Paul* would have to be obeyed, not for wrath only, but even for conscience sake.

Herod. l. 2.
Arist. polit. l. 3

Liv. dec. 3. l. 4.
Plut. in vit.
Fabii.

Prov. 24. 21.
1 Pet. 2. 14.
Rom. 13. 5.

Deut. 17.

1 Sam. 8.

August. de
Civ. Dei l. 5.
c. 21.Bonfin. re-
rum Ung. dec.
3. lib. 2.

1 Sam. 24.

1 Sam. 13. 14.

10: And this is not only meant of godly and religious *Magistrates*, such as are described by *Moses*, which make Gods law of their privy *Counsel*, and turn not aside to the right hand, or to the left: but of wicked and ungodly governours too; such as are described by *Samuel*, which take mens sons, and appoint them to his charets, and to be his horsemen, and to runne before his charets, and take their fields, and give them to his servants, and their vineyards, and give them to his *Eunuches*. The reason, is, because as well the bad, as the good are of God. The one he gives in his love, the other in his anger. He that gave the regiment of a Commonwealth to *Cainus Caesar*, a milde, and gentle Prince, gave it also unto *Marinus*, a bloody *Consul*. He that gave it unto *Augustus*, a myrrour of humanity, gave it unto *Nero*, a monster of crudelity. He that gave it unto *Vespasian*, gave it unto *Domitian*. He that gave it unto *Constantine*, a religious defender of Christianity, gave it unto *Julian*, an author of apostasie, saith *Austine*. And be they good or bad, we have no commandment from him, but *parendi & patiendi*: of obeying them, when their precepts are not repugnant to Gods statutes, and of suffering with patience whatsoever they shall lay upon us. It was a worthy saying of the mother of the two *Garaes*, when they kept *Sigismund* in prison, that a crowned king, if he were worse then a beast, could not be hurt without great injury done to God himself. A lesson which she learned from *David*, whose heart smote him, when he had cut the the lap of *Sauls* garment, because he was the anointed of the Lord: although he himself was before that time anointed to be king over *Israel*, and was without cause, hunted by *Saul* like a *Pelican* in the wilderness, and an *Owle* in the desert.

11. Then to draw thy sword; and to seek perforce to depose such as God hath placed over thee, either because they are not futable to thy affections, or not faithful in their places, what is it but with the old *gyants*, *Smoxir*, to fight with God: with the curre dog, to bite at the stone, and not regard who casteth it: or, with the rebellious child, to snatch at the rod, and never remember who smiteth with it. The weapons of a Christian, in this case (when such a case doth happen) must be *preces & lacryma*, prayers, that either God would turn the heart of an evil *Magistrate*, or set in his room a man *David*-like after his own heart: and

scars,

tears, for his finnes, which as they are the cause of warre, famine, pestilence, and all other calamities, so are they also of wicked and ungodly Magistrates. Otherwise they have reason to fear, that, if God should displace an evil *Magistrate*, hee would set a worse in his room. According to that of the old wife of *Syracuse*, who when others prayed for the death of *Dionysius* the Tyrant, she prayed for his long life, being sent for by *Dionysius*, and demanded wherein she was beholden unto him, that she so devoutly prayed for him: in nothing, said she, am I beholden to thee and yet I have great reason to pray for thee? For I remember when I was a young wench, there was a cruel tyrant, that reigned over us; and all of us prayed for his death, I as fast as any: shortly after he was slain, and then came a worse in his room. Then we prayed for his death, at length he was dispatched. Now after both these art thou come, and thou art a thousand times worse then all thy predecessours. And w^ho knowes but when thou art gone, God may (if it be possible) send a worse in thy room? This they may justly expect, which continue in their finnes, and think by their private endeavours to crosse Gods ordinance. Thus much of those duties, which are required at the hand of every private man towards the *Magistrate*.

Val. Max. l. 6. c. 2.

12. My second inference shall touch those duties that are required at the hands of *Magistrates*, in that God hath made them his deputies. As God hath done great things for them, so he requireth much at their hands. But (alas) it often falleth out that those which owe God the most, pay him the least: and those, who of all others should be most careful of their places, of all others make the least conscience of their wayes. *Tacitus* reporteth of *Claudius* that he was a good subject, but an ill Emperour of *Titus*, that he was an ill subject, but a good Emperour. Where one proves like *Titus*, two prove like *Claudius*. Honours change manners. And those goodly blossomes, which did appear in many when they were private men, when they come in Gods place, like frost-eaten buds, wither away, and prove like thunder-blasted fruit, not worth the touching, much lesse the tasting. It is noted of *Aeneas Sylvius*, that when once he became Pope, and got his name changed into *Pius secundus*, he condemned divers of those things which he had written, when he was a private man. Where-

2. Use.

Annal. l. 6.
Hist. l. 2.

Boetius. l. 2.
Chron.

upon one came over him with this quippe, *quod Aeneas probavit, Pius damnavit*: that which *Aeneas* commended, *Pius* condemned. A fault to which men of eminent place are too much subject, to condemn and dislike those good things when they are in authority, which they approved when they were private men. *Quod Aeneas probavit, Pius damnabit*. Thus those whom God calls *Elohim*, change their natures, and prove *Elilim* idols, and vanities. The heathen persecutors (as some writers have recorded) in the place where Christ was crucified had placed the image of *Venus*, a heathen idol, that if any should worship Christ, he might seem to adore *Venus*. This is the devils practise, to set an idol in Gods room; sometimes a *Venus*, or a *Cupid*, that use their authority for the enjoying of their own carnal pleasures; sometimes a *Mars*, using his power to blood and revenge; sometimes a *Saturn*, that eateth up his children (that is, his inferiours, which he should affect as a father doth his own children) as if they were bread; sometimes a *Mercurie*, who is eloquent in speaking, but withall nimble in fingring, having a smooth tongue like *Jacob*, but rough hands like *Esaú*, nay Eagle claws like *Nabuchadnezzar*, to scrape, and scratch together whatsoever comes in his way, using his place only for his own advantage. Here is the undoing of all: for, besides that Gods place is polluted, and the people wronged, there is an evil president given to private men, to follow the wicked example of their Governours. For as the lower spheres, follow the motion of the higher: so in the common-wealth, those that are of an inferiour ranke are ready to follow the practise of those that are set over them. When a shrub, or bramble falleth, they hurt none but themselves; but when a *Cedar* of *Lebanon*, or an oake of *Basán* falleth, down goes all the underwood that grows about them. It is the nature of the plague to infect upwards, from a lower, to a higher room: but the plague of sinne is more forcible in effecting downwards, from an higher, to a lower room. It descends from the top to the toe, and from the head to the skirts of the clothing. If *Herod* be troubled about the birth of Christ, all *Jerusalem* will be in an uproar with him. And if *Jeroboam* be an idolater,

Abbas Ursus.

Mat. 23.

1 Kin. 12.

Cland.

compenitur orbis
Regis ad exemplum:

all

all *Israel* will go a whoring after him. And hereupon it is, that ye shall seldome meet with his name in the book of kings, but you shall find him branded in the forehead with this mark, that he made *Israel* to sinne.

13. God be thanked, we have no great occasion of complaint at this day; especially in our chief *Magistrates* (and I with, I might without check of conscience say as much of those, that are of an inferiour ranke) The Lord hath set over us his name: for ever be blessed for it) a most godly and religious King, of whom (as *Tacitus* saith of *Trajane*, and *Cocceius Nervae*) a man may think what he will, and speak what he thinks, God hath given him (as he did unto (a) *Solomon*) a large heart as the sand that is upon the sea-board to judge his people according to right; and to (b) discern between good and bad. Whose princely care is to observe the practise of the old *Romans*, (c) to set *Honours temple* close on the back-side of *Virtues temple*, and not wittingly to suffer any to come into the *Temple of Honour*, which have not first done their devotion in the *Temple of Vertue*: not to make his Judges, and chiefe *Magistrates* (like *Ieroboams Priests*) of the basest, and lowest of the people; but such as *Moses*, at *Jethro's* perswasion, made Judges over: *Israel*, men of courage, fearing God, men dealing truly, and hating covetousnesse.

14. And such (R.H.) you have by good demonstrations evidently proved your selves to be. So that to make any large discourse before you, of your particular duties, may peradventure seem unto some, as needlesse a piece of work, as it was for *Phormio*, to make a military discourse before *Annibal*; or for *Plotinus* to read a lecture in Philosophie in the presence of *Origen*. Yet because it comes within the limits of my text, I beseech you that you, will with patience hear me, while I shall say somewhat of that dutie which God requires at your hands, in that he hath seated you in those high rooms. Many will tell you of the greatnesse of your places; but not so many will truly acquaint you with that which God requires for the discharging of those places. For my part me thinks I may say unto you, as *Lucius Posthumus* sometimes said unto the *Senatours* of *Rome*: *Non sum Patres-conscripti adeo vestrae dignitatis memor, ut obliviscar me esse Consulium*. I am not so mindful of the greatnesse of your places, that I should in the mean

rum felicitate, ubi sentire quae velis & quae sentis dicere licet. Hist. lib. 1.

1 Kin. 4. 29. August de Civ. Dei l. 5. cap. 12.

1 Kin. 12. 31.

Exod. 18. 21.

Tull. de orat. lib. 1.

Liv. dec. 1.

lib. 10.

meantime forget mine own, how that God hath made me his Ambassadour, and commanded me to acquaint you with some part of his will.

15. It is our parts, and duties, to give you that reverence, and honour, which is due unto men of your place. But yet as the people said unto the *Asse* that carried the image of *Isis*, when the beast seemed to be proud, because the people bowed as it went along the streets, as if the honour had been given unto it, and not unto the image: *religioni non tibi*, said they, it is not thee, but the goddesse, whom we worship. So it is not to you as ye are men, but as you are in Gods place, and do bear, and resemble his person, that we exhibit this reverence. *You are Gods*, but ye are *Gods* on earth, and *Gods* of earth, as we shall hear anon. Mathematicians tell us, that the whole earth is but a point in respect of the highest moveable: it is no more in respect of that heaven, which is Gods throne, then *Alcibiades* his lands were in that mappe of *Greece* that *Socrates* shewed unto him, The greatest Judge in the world, if his circuit should extend over the whole globe of the earth, is but a *God* of *Gods* footstool. Your circuit is farre lesse: you are but *Gods* of an out-corner, nay, a little portion of an out-corner of *Gods* footstool. Let me then speak unto you in the words of the *Tragedian*,

Ælian. Var.
hist. l. 3.

*Vos, quibus rector maris, atq; terra
Jus dedit magnum necis, atq; vite,
Ponite inflatos tumidosq; vultus.*

Seneca in
Thyeste.

you whom the God of heaven, and earth hath so highly extolled, as to make Judges of life and death, be not proud of your authorities, but think with your selves, that,

*Quicquid à vobis minor extimescit,
Major hæc vobis Dominus minatur.*

What hurt soever your inferiours shall sustain by your means, there is a greater God, that threatneth the same (nay a worse) unto you. *Be wise now therefore O yee Gods: be learned ye that are Judges of the earth: serve the Lord with fear, and rejoyce before him*

Psal. 2.

him with trembling: *kisse the sonne, lest he be angry.* Let his word be a law to direct your sentences, his will the line to measure your actions. With what conscience can those hands subscribe to an untruth, which should be Gods instrument to confirm a right? with what faces can those mouthes pronounce an unjust sentence, which should be the organes of God to confirm a right? When you do amisse, you are not only injurious unto man whom yee wrong, but contumelious unto God, whose sacred judgements ye pollute. Give me leave then to say unto you with good king *Sebosaphat*: take heed what ye do, for ye execute not the judgements of *2 Chr. 19. 6, 7,* man, but of the Lord, and he will be with you in the cause, and judgement. *10.* Wherefore now let the fear of God be upon you; take heed and do it: for there is no iniquity in the Lord our God, neither respect of persons, nor receiving of reward. Therefore in every cause that shall come unto you, between bloud and bloud, between law and precept, statute and judgement, ye shall judge the people according unto right, and admonish them that they trespass not against the Lord. Let me say with *Moses*, judge righteously between every man, and his brother, and the stranger that is with him: ye shall have no respect of persons in judgement, but shall hear the small, as well as the great. With *Jeremiah* unto the king of Judah: Execute judgement and righteousness, deliver the oppressed from the hands of the oppressour, vex not the stranger, the fatherlesse, nor the widow, do no violence, nor shed innocent blood in this place. And finally with my Prophet in this Psalm: Defend the poor and fatherlesse, see that such as be in need, and necessity have right, deliver the outcast, and poor, save them from the hands of the ungodly. *Deut. 1. 16, 17.* *Jer. 22. 3.*

16. I speak not this, as if I would have you to exceed the limits of justice, for commiserating the cause of the poor. I know the poor may offend as well as the rich: and as the poor is to be pitied, so the rich is not to be wronged. And he that hath given this law unto the Magistrate, that he should not respect the person of the mighty, hath given this also, that he should not favour the person of the poor. *Lev. 19. 15.* It is not the misery of the one, nor the felicity of the other, that the Judge is to respect. For the matters in question, sound them to the bottome, anaromize them to the least particle, and sift them to the branne: but for the parties whom they do concern, further then this, that ye are to judge

N^u of
sign.

Arist. Eth. 1. 5.
4.

between a man and a man, ye ought not to enquire. The law in the Greek tongue comes from a verb that signifieth to divide, because it divideth to every man, that which is his own. You then which are dispensers of the law should give to every one, poor or rich, that which is his right. Hereupon it is that Aristotle calls the Judge in commutative justice *μεσση*, or as some copies have it *μεσσην* medianus, or medijurus, a mean between two; because he should not propend to the one party, more then the other, but only so farre as the weight of the cause carrieth him, and should give to every man that which is his right, and that not according to geometrical, but according to arithmetical proportion: that is, not with Xenophons young Cyrus give the greater coat unto the greater man, and the lesser coat unto the lesser man, but to give the greater coat (if it be his due) unto the lesser man, and let the greater man (if he have right to no more) be contented with the lesser coat.

17. But the principal thing, which it becometh me to put you in mind of, and which is chiefly required at your hands, as ye are factors for the God of heaven, is the care of religion, and the true worship of God. Nothing is so dear unto God, as his own worship. He that toucheth it, wounds him to the heart, and pierceth the apple of his eye. It is an injurie which he will not put up at the hands of any man, but will come against him, as the fire that burneth up the stubble, and as the hammer that breaketh a stone. Therefore it most neerly concerneth you, who are his deputies, to maintain his service, and to put what strength you can unto the hammer of justice, that ye may (as farre as the lawes will give you leave) burst into pieces, whatsoever shall advance it selfe against his worship.

18. The sicknesses in religion, that are amongst us, are not Novatianisme, Brownisme, Catharisme. No, no: these hot phrenzies are scarce heard of in this cold climat wherein we live. They are cold Epilepsies and dead Apoplexies, and sleepy Lethargies, and dangerous Consumptions, that vex us. The main root, whence they all spring, is a disease, with which this land is sick. And that is the bold profession of Popery: for hereby the true Christian are mightily discouraged, those that are infected with Romish superstition take occasion, by little and little, to fall away from us; The ignorant

ignorant are doubtful, and know not what to do, but are ready to embrace any religion, or no religion, as time and occasion shall require; The *Atheist* (a vermine wherewith this whole cuntry swarmes, though they cannot be well discovered, by reason that they wear vizards upon their faces) is hardned and heartned in his impiety.

For us, we do what we can to cut in funder this bitter roor. Gladly would we heal them of *Babylon*, but they will not be healed. For our privat conferences with any of them, if they want wit to answer our reasons, they have will to let them alone. For our publike work of the ministry, lest we should catch some of them they will not come within the compasse of our nets. The last weapon of the Church is *fulmen excommunicationis*, to drive them out of our *Synagogues*. And what care they for this, who will not come in them, no, when we do entreat them? they count it but *brutum fulmen*, a thunderclap, without a bolt, a canon-shot without a bullet: it hurts them no more then the dart which old *Priamus* in the Poet shot at *Pyrrhus*:

--- *Quod protinus are repulsum,
In summo clypei, nequidquam umbone pendit.*

Virg. *Æn.* l. 2.

Further then this we cannot go: the weapons of our warfare are spiritual. Coactive jurisdiction is beyond our spheare. What is now behind? *Ubi desinit Philosophus, incipiat medicus*; where the word leaves them, let the sword find them. *Brachium seculare*, was the help, and assistance that the holy fathers of the Council of *Constance* implored against the poor *Hussites*. And *brachium seculare* is the help and assistance, that we implore against these *Canaanites*, that are amongst us. Which (howsoever unto the halting *Mephiboseths*, and lukewarme *Laodiceans* of our time, which can blow both cold and hot out of the same mouth: and wear linnen and wollen in the same garment, and yoke an ox, and an asse in the same plowe, and care not if their fields be sown with mingled seeds, they be never a whit noysome: yet unto the true *Israelite*, they are thorns in his sides, and pricks in his eyes; and gives him just Num. 33. 55. occasion to exhibit that bill of complaint against them which the *Jewes* framed most falsely against the *Apostle*, ye men of *Israel* (nay A&T. 21. 28.

ye Gods of Israel) help, these are the men that teach all men every where, against the people, and the law, and this place. Moreover they have brought (not Grecians, as it is in the text, but a more pestilent sect) *Romanes* into the land, and have polluted this holy place.

19. I speak not only of those children of *Babylon*, those sons of *Belial*, the followers of the beast, the viperous brood of *Rome*, the Seminary Priests and Jesuites, that crawl in every quarter of this land, like the frogs of *Egypt*; and travel sea and land, to make one of their own profession, that he may be two-fold more the child of the devil, then they themselves are: but also of these limmes of Antichrist, these factors, and panders for the great whore, that are at home, and sit under their own fig-trees, and drink the water of their own cisterns. *Quos video volitare in foro, quos stare ad curiam, quos etiam venire in senatum*, as the Orator speaks. These, these are *nostri fundi calamitas*, the very moths of our region, and the cankarworms of our religion. Wherefore gird you with your swords, upon your thighs, and be not faint hearted (like *Jeher* the first born of *Gideon*) but let your right hand teach you terrible things: No doubt but they will complain of cruelty, and persecution (they do that already, when they have no cause) but let not that discourage you, but rather let it be a means that they may have the same law, which the old *Capitolian dogs* had: when they barked without a cause, their legs were to be broken. If the difference between them and us, be *de lanà caprina*, about toys and trifles, let them be ashamed of their bloudy cruelty, that have butchered, and massacred so many thousands of our brethren, for toys and trifles. Yea, and let us be ashamed likewise, that have continued so long in schisme, and division from the *Roman Church* for matters of so small moment: If they be (as I take them to be) fundamental points of Christianity, (alas) what worldly respect shall be sufficient to cool the heat of our zeale in Gods cause? If our religion be a new religion, and theirs the old, and Catholique, let us forsake our new-fangles, and joyne with them. The old, is the true religion. If ours be the old, and Catholique religion, which the *Apostles* have taught us, the martyrs have confirmed unto us, and the faithful till this day have maintained and taught: and theirs a new and an upstart religion,

Exod. 8.
Mat. 23. 15.

Cic. 2. Cat.

Pl. 4. 4.
Jud. 8. 20.

Tull. Pro.
Roscio.

an hotch-potch and *Pandora*, composed of all the religions in the world, scarce heard of (for any material point of difference between them and us) in the Church of God, for six hundred years after Christ: let them pare away these rotten rags, these filthy and monstrous clouts, and beggarly rudiments, and let them joyn with us. Either let us all swear by God, or all by *Malcham*. Either let us all serve God, or all *Baal*; if God be God, let us all follow him, if *Baal* be God, let us all go after him.

1f. 64. 6.
Gal. 4. 9.
Zeph. 1. 5.

20. I know what some will be ready to answer me, though in matters of religion they be different from us, yet for civil duties they will be subjects good enough. You say true, sir, and so the kite will be a dove good enough: but wote ye when I marry when he cannot seaze upon a chicken, and make her his prey, as *Augustine* speaks. Is it likely that he will be true to an earthly king, that in matters of religion is his opposite, who is false to the King of Heaven? Philosophers, though they hold that it is not the same vertue that makes *bonum virum*, and *bonum civem*, yet the best of them agree in this principle, that he cannot be *bonus civis*, good in the duties of civil policy, which is not first *bonus vir*, perfect in the general duties of morality: neither can he be true in practising the virtues of the second table, which is false in the first. Dost thou think, that the oath of Allegiance is a band of sufficient force to tie a Papist in true allegiance unto his Prince?

Quo teneas vulsum mutantem Protea nodo?

Horat.

Canst thou binde *Proteus*, that turne himself into every shape? Or canst thou make a coat for the moon, that is never at a stay? Was there ever oath so wisely contrived, so religiously taken, but the slippery snakes, and stretching horse-leaches of *Rome*, could find some chink to creep out at? or their Holy Father, out of his *Papal*, and transcendent power can dispense with it, or cut it, as *Alexander* did *Gordians* knot, or break it, as *Sampson* did the new ropes, wherewith the *Philistines* had bound him, which he brake from his armes, as a threed?

Justin. l. 1. v.
Jud. 16. 12.

21. Verily I think there is no probability, to be a true Papist, and a true subject. A few simple seduced creatures amongst us, that understand not the mysteries of popery, but onely in a generality, I speak not of them: (and yet I know how easily the young cubs

R 3

may:

may be taught to learn the tricks of the old *Foxes*) but for the rest, the time past will help us to discover them in the time to come. To say nothing of their damnable, and treacherous practises abroad against forreign princes, and here at home against *Queen Elizabeth* of never dying memory, and the breath of our nostrils King *James*; that one gunpowder-plot, a devise set from the bottome of hell, may be an everlasting *memento* of their disloyalty.

*Accipe nunc Danaum insidias, & crimine ab uno
Disce omnes----*

By this one fact wee may judge of all the rest, as an asse may be known by his long eares, and as the bignesse of *Hercules* might be gathered by the print of his foot. And though some of them, to make it lesse hainous, call it a *particular fact* of a few, and that *temerarious* too, as though, forsooth, it had been farre from their hearts to have attempted any such cruelty against the Lords anointed: yet it may be truly said of them all, as *Tullie* said of the *Catilinarians*, *aliis facultas defuit, aliis occasio, voluntas profecto nemini*. And he, that in outward shew seems most against it, would have lent both heart, and hand, and put to the very match, so that he might have effected that matchlesse treason. And why should it be otherwise? For what, I pray you, is any Prince in the world, if he do not adhere to the Apostatical *Sea of Rome*? shall I define him unto you out of their Logick books: *A wolf devouring the sheep? an Ahab or Jezabel, destroying the Lords Prophets; an Holofernes, a professed enemy to the true Israelite; a Goliath, reviling the host of the living God; a seducer, and deceiver of the people, as our Saviour was called by their old grand-fathers*. And must not such a one be made away by one means or other, by open hostility, or secret conspiracy, it makes no matter?

---dolus an virtus quis in hoste requirit?

Shall not the shepheard do well to kill a wolfe? shall not *Judeth* be highly extolled if she can kill *Holofernes* though sleeping in his bed? And if *David* kill *Goliath*, deserves he not to be met with the two women of *Israel* with timbrels, & instruments of joy, singing thus,

P. R.

Bell. Sand.
Creswell.
Banckerius
Rainolds.

Jud. 13. 8.

1 Sam. 18. 7.

thus, *Saul hath killed his thousand, but David his ten thousand*? In a word, is it not their assertion that *Princes must not be suffered to reign, when they draw the people into heresie, but must be made away by all means possible*. And therefore I lesse marvel, why that reviling *Rabshakeb*, that brazen-faced fugitive *Parsons*, who blusht not to say any thing in his younger years, in his old age took upon him a kind of modesty, and durst promise no more for his fellowes then this; that *there was no impossibility for Papists to live in subjection, and dutifull obedience unto the king of great Britain*. For possibility it is not the question, but for probability it is no more, then that the wind, and the sea, light, and darknesse, the Arke and Dagon, God and Mammon, the unbeliever and the infidel shall be together. For what I pray you is it, which knits men, as it were with chains of adamant, in love amongst themselves, and in loyalty and obedience unto their Prince? Is it fear of punishment? Oh no, for *malus est custos diuturnitatis metus*. He never reignes long, whom every man feareth; *Caveat multos, quem timent singuli*, let him beware of a multitude whom every particular dreading. Is it hope of reward? not that neither. For that is often frustrated, and then followeth an alteration in the affections. It is neither of these. It is religion and the true fear of God. This, this is it which knits the *heterogeneous* parts, of the same kingdome unto the Prince, as the several parts of mans body are by arteries knit, and united unto the heart, and as the lines of a circle, though they be farre distant about the circumference, yet concur in one middle point: so must it be with them. Though they be different about the circumference of worldly affaires, yet must they concur in one common center of religion. A good Christian common-wealth is like unto *Peters sheet*, *Act. 10.* wherein were all manner of four footed beasts, and creeping things, and fowles of the heaven. There are in it all sorts of men. There are nobles flying aloft, like the fowles of the heaven; there are of the baser sort, creeping as it were below; and there are of a middle sort, men of all conditions, and callings. But this sheet is knit together (as that was) at the four corners (the most distant and remote parts thereof) with the unity of religion.

22. This is so plain, that *Aristotle* gives it as an especial rule for a *Tyrant*, if he mean to continue his government, to make an
Arist. Pol. l. 5, c. 11.
 outward

outward shew of Religion. For such kings (saith he) as seem to be religious, are in least danger of treacherous practises by such as are under them. Now where this unity of religion is wanting, (as wanting it is, seeing we differ from the Papists, not in a few circumstances, but in sundry fundamental points of Divinitie) how can this knot be made fast? Nay, seeing they are so far from counting any Protestant Prince religious, that they count him an heretick; and the more diligent he is in cleansing and refining his kingdom from the dregs of *Romish* superstition (as our Saviour Christ was in purging the law from the absurd glosses of the Scribes and Pharisees) the greater persecutor he is holden with them to be of the Catholick faith. Verily I see no probability, I had almost said, no possibility, that they will hereafter prove true and dutiful subjects to the King of *Great Britain*. They may well make protestations, and outward shewes of love, and duty, and obedience towards the Prince: but *Lupus pilum, non ingenium mutat*, a wolfe is a wolfe though he be clothed in a sheep-skin; well may he cast his old hair, but still he keeps his own nature. Shall their fair speeches make us believe them?

Sic notus Ulysses?

Is the craft of the Romish foxes no better known unto us?

Timeo Danaos & dona ferentes.

I fear their fawning far more, then their frowning, it was but a frivolous tale, which the people of *Alexandria* told *Timothy*, *etsi non communicamus tecum, tamen amamus te*, although we do not communicate with thee, yet we love thee. For how can a man love him in his heart, with whom he cannot finde in his heart to communicate?

I am in a field, in which I might course at large, but I am mindful of the time, and will not presume too long upon your patience. Some of our worthies do stoutly with their pens oppose themselves against these men, and I pray God every Magistrate in his place would be as careful in unsheathing the sword of justice against them. *Habemus in eos Senatusconsultum satis rebum-ur. & grave*; we have an act and statute strong enough against them. But their hold is so, not waining, but daily en-

encreasing, makes me almost say, as it followeth in the Oratour, *habemus inclusum in tabulis, tanquam gladium in vaginâ reconditum*. It is closed in the book as a sword in the scabbart, or (as Goliaths sword was) *wrapt in a cloth behinde the Ephod*. The best that I can say in this case is to use the Prophecie of the Crow in *Suetonius*, *Idcirco omnia exopto*, all will be well:

1 Sam. 27.

Est bene non potuit dicere, dixit erit.

Suet. in Domitiano.

Pliny writeth that the tricks of an ape will so vex and move a Lion, that he will disgorge, and cast up, whatsoever lies on his stomach. I doubt not but their apish tricks will in time move the heart, and stomach of our gracious, and merciful *Cœur de Lion*, and other Magistrates in their places, to cast up, and shew such tokens of their inward grief, as they shall have just occasion to conceive against them; and to purge the body politick from these noxious humours wherewith it is endangered. And without this there is no assurance of peace. For as *Jehu* said unto *Jehoram*, when he went against the house of *Ahab*: is it peace *Jehu*? said *Jehoram*. What peace said the other, while the whoredoms of thy mother *Jezabel*, and her witchcrafts are in great number? So say I, what peace can be expected, as long the whoredoms of the *Romish Jezabel*, and her witchcrafts, and enchanting cups, wherewith she withdraweth the people from their obedience to their Sovereign, and stealeth their hearts from him (as did *Abolon* the hearts of the *Israelites* from *David* his father, are in great number. As long as the Pope can set any foot-hold in *Britain*, he will bestir himself to molest the peace of our *Sion*.

Plin. nat. hist. lib. 8. cap. 16.

2 King 9. 22.

2 Sam. 15. 6.

Et si non aliquâ nocuisset, mortuus esset.

But enough (if not too much) of this subject. It is a point which I vowed to handle; not out of any spleen to any particular person whosoever (he that seeth the thoughts of my heart, knows that I lie not) but for the love of the truth, the zeal of Gods glory, the integrity of my conscience, and the discharge of my duty. And herein *liberavi animam meam*: look ye unto it. The third proposition followeth.

23 *Ye shall die.*) What mettall other creatures were made of, whether immediately of nothing, or of some preexistent matter,

S

I finde

Gen. 2. 7.
 Psal. 103. 14.
 Gen. 3. 19.

Isaiah 14. 13.

I finde no expresse mention in Gods book. This I finde, that man was made of a matter, and that not gold, nor silver, pearl or precious stones, but of earth, the basest and vilest of all the elements; yea, of the dust of the earth, even of dry dust, which is good for nothing: that if he shall with proud *Phaeton* in the Poet, boast that *Apollo*, God is his father, he might presently call to mind that poor *Clymene*, the earth is his mother; that he was made of dust, that he is but dust, and that he shall return to dust. And yet I know not how it comes to passe, but I am sure it is true, that many in authority resemble the dust in no property better then one, that as the dry dust in the streets, is with every blast of winde blown aloft into the air: so are their hearts blown aloft, and swelled up with a windie tympanie of their own greatnesse. But let them climbe as high as they can, God will one day send a shower, and lay this dust. They are but natural men; and the threed of nature (as a Poet feigneth) is tyed unto the foot of *Jupiters* chair: he can loose it, when it shall please him. Though *Adams* wit was such, that he could give names unto every creature, according to their natures, yet he forgot his own name. He did not remember that he was called *Adam*, *homo ab humo*, by reason of that affinity that was between him and the earth. These sons of *Adam* are very like their old grand-father, they are witty in seeking out the names, and properties of other creatures, but they forget their own names, and their natures too. And this is the cause why they be so holden with pride, and overwhelmed with cruelties: They will with *Nebuchadnezzar*, strive to advance themselves above the stars of God; and to match their old grand-father, the first *Adam*, who though he was made of earth, yet with the wings of pride and arrogancie would needs soar up into heaven, and care little for resembling their elder brother, the second *Adam*, who took upon him our weaknesse, that we might be strengthened; our poverty, that we might be enriched; our nakednesse that we might be clothed; our basenesse that we might be exalted; our mortality that we might be invested in the robe of immortality; and was contented to descend from heaven: to earth, that he might make a way for us, to ascend from earth to heaven. But let them secure themselves as much as they will; their hour-glasse is continually running;

running; the tide of death will tarry no man. Our father hath eaten a sower grape, and his childrens teeth are set on edge. Our grand-father for eating of the forbidden tree, had this sentence denounced against him; that he should return to dust. And his children are liable unto it, till heaven and earth be renewed, and there be no more death. Ezek. 18.

Those great and mighty Gods of the earth, which clothe themselves in purple and fine linnen, and dwell in houses of Cedar, and adde house to house, and land to land, as if the way to heaven layd all by land, have a time appointed them, when their insatiable desires shall be contented with a *Golgotha*, a place of dead mens skulls, a little portion of the great potters field, as much as will serve to hide, and cover a dead carcase in it. You which sit on the seat of judgement, whom the Lord hath so highly extolled, as to be called *Gods*, you have your dayes numbered, your moneths determined, your bounds appointed which ye cannot passe. It is not the ripenesse of your wits, nor the dignity of your places, nor the excellency of your learning, nor the largenesse of your commission, that can adde one inch unto the thread of your dayes. Luke 16. 19. Isaiah 5. 2.

*Pallida mors aequo pulsat pede pauperum tabernas,
Regumq; turres—*

*Hor. car. lib. 1.
Od. 4.*

Deaths arrow will as quickly pierce through the strong castle of a King as the muddie wall of a countrey Iwain. Were ye wiser then *Solomon*, stronger then *Samson*, richer then *Iob*, mightier then the greatest Monarch of the earth, faithfuller in your places then *Samuel*, that faithful Judge of *Israel*,

Ire tamen restat Numa quò devenit & Ancus.

This must be the conclusion; *Ye must die as men*, and yeeld your bodies to deaths Serjeant, to be kept prisoners in the dungeon of the earth, till the great and general assizes that shall be holden by our Saviour Christ, in the clouds of the skie, at the last day. The conclusion is most certain, howsoever the premises be fallible, and doubtful. *Alexander*, when by his followers he was called a *God*, forgot that he was to die as a man, till by a poysoned arrow he was put in minde of his mortality, and then he confessed Seneca.

the truth: *Vos me Deum esse dixistis, sed jam me hominem esse sentio.* You said that I was a God, but now I perceive I am but a man. And shortly after he perceived it with a witnesse, when he was poysoned by *Antipater*, and then inclosed in a small parcel of ground, whose aspiring mind the whole world could not fil.

Epitaph.
Hen. 2 Regis
Angl.

*Cui satis ad votum non essent omnia terra
Climata, terra modò sufficit octo pedum.*

Act. 12.

He, whom the whole earth could not content, was at length contented with a parcel of ground of eight, yea, of six foot long. *Herod* when upon a day he was arrayed in royal apparel, and sate on the bench, and gave such an excellent charge, that the people cried.

---non vox hominem sonat---

Manst. Cof-
mogr.

It is the voyce of *God*, and not of man, immediatly after proved neither God nor man. For he was eaten up of *wormes*, and gave up the Ghost. Rare examples for the *Gods* of the earth, to look down into their own bowomes, and to remember that they *must die as men*. It is a good custome of the *Emperour* of the *Abyssenes* (*Prefter John*) to have every meal, for the first dish, that comes on his table, a dead mans skull, to put him in mind of his mortality. So was that which was used by *Philip*: namely, to have a boy every day to put him in mind, that he was to die as a man. Not much unlike was the old practise of the *Egyptians*, who when their Princes went to banquet, used to beare before them the picture of a dead man, to put them in mind of their mortality.

2 Chr. 19 6.

24. Seeing then that ye must die, study to have your accounts in readinesse, that whensoever the Lord shall call you hence, hee may finde you provided. Be faithfull in those high rooms where-
in God hath placed you. *Ye execute not the judgements of man, but of the Lord.* Aske counsel therefore of God, and weigh your proceedings in the ballance of the sanctuary. Do nothing but what God commands you, and the testimony of a good conscience will warrant to be lawful, remembring that ye must one day (God knowes how soon that day will come) be summoned to appear before the common Judge of all flesh; who is a burning, and consuming

suming fire, who is not blinded with secret closeness, nor corrupted with bribes; nor moved with friends, nor allured by flatterers, nor perswaded by the importunity of intreaters, to depart an haire breadth from the course of justice: no though these three men *Noah*, *Daniel*, and *Job*, should stand before him, and make intercession in your behalf. These things remember, and do; and ye shall have comfort in your lives, comfort at your deaths. And when your souls shall be removed from those earthly cottages wherein they now dwell, they shall be translated into everlasting habitations, and received with this joyful, and comfortable welcome: *it is well done good servants and faithful: ye have been faithful in a little, I will make you rulers over much; enter into your masters joy.*

Hab. 12. 29.

Ezech. 14. 14.

Mat. 25. 21.

25. *Like men*] It is implied in the conclusion of my text, that *it is the lot and condition of all men to die*. And therefore as it concerns magistrates, so it concerns all others to provide themselves for their end, because *as the tree falls, so it lies*: that is, as the day of death shall leave them, so the day of judgement shall find them.

Application. 1. to witnesses, &c.

Remember this yee that are to be witnesses, for giving testimony unto the truth, and jurors for giving a verdict according to the truth. And as you love and reverence the truth it selfe, as ye desire the benefit of your Christian brethren, which ye should love as your selves, as ye wish the glory of God, which ye should tender more then your selves; let it be a forcible motive unto you to deal uprightly in every cause with every man, without declining to the right hand, or to the left, then shall ye sanctifie the name of God, by whom ye do swear to speak truly, to deal truly: ye shall give occasion to good men to praise God for you, and ye shall not need to be ashamed to meet God in the face, when he shall call you to a reckoning for your doings. But on the other side, if rewards shall blind you, or fear enforce you, or pitty move you, or partiality sway you, or any respect whatsoever draw you to smother the truth, and favour an evil cause: yee pearce your selves through with many darts. For first you are false witnesses against your neighbour: secondly, ye are thieves, ye rob him of his right: thirdly, ye are murderers, ye kill him in his body, or in his name, or in his maintenance: fourthly, and which is worst of all, yee

take the name of your God in vain, yea, as much as in you lieth, ye take his godhead from him, and make him who is the truth from everlasting, to be all one with the devil, who is a lyar from the beginning. If ye must be countable unto God, when he shall call you hence, for every idle word that goes out of your mouthes; and if the least ungodly thought of your hearts, in the rigour of Gods justice, deserve eternal death, how shall ye be able to stand in judgement under this ponderous Chaos of so many crying sins. I cannot prosecute this point, only for conclusion I say with Moses, *behold this day have I set before you life and death, blessing and cursing, choose life, and ye shall live. If not, I pronounce unto you this day, ye shall surely perish. The mouth of the Lord hath spoken it.*

Deut. 30. 19,
20.

To Lawyers
Attornies, &c.

26. You, whose profession is to open the causes in controversy, and by your knowledge in the laws to distinguish between right and wrong, truth and falshood, remember that ye must die. And therefore I beseech you in the fear of God, to study to make the cause of your clients sure, as that ye do not in the mean time forget S. Peters counsel, *to make your own election sure.*

2 Pet. 1. 10.

Plat. Apot.

I urge this the rather, because (*---absit reverentia vero*) I will speak the truth in despite of all scoffs, and I hope such as are ingenious will bear with my plainnesse, if as Philip said of the Macedonians, I call a boat a boat, and a spade a spade; because it seemeth to be much neglected by many of your profession, who with Martha trouble themselves about many businesses, but *num necessarium*, to meet Christ, and talk with him, they scarce remember it. I remember the saying of Demades touching the Athenians, when they refused to make Alexander one of their Gods, and Cassander (who was his successour) threatned that unless they would do it, he would presently overthrow their city: the Athenians (said Demades) have reason to look to themselves, lest while they are too curious about heaven, they lose the earth. But these men have need to look to themselves, lest while they trouble themselves too much about the earth they lose heaven: by whose means especially it is effected, that our courts, do too much resemble the Lyons den, which howsoever other beasts in simplicity went flocking on heaps unto, yet the fox, that found by experience how others sped, durst not come near it.

--- Quis

— *Quia me vestigia terrens* (said she)
Omnia se adversum spectantia nulla retrorsum.

All comes to them, little from them: they have as attractive a force for silver, as the loadstone hath for iron. *Glancus* made no goo i market with *Diomedes*, when he changed his golden armour, for armour of brasle: but many clients complain that they meet with worse merchants, who for a pu se full of angels give them nothing but a black boxe full of papers. Procrastinations, and unnecessary delayes, for filling of the lawyers coffers, and pilling of the poor clients, is a fault which I have glanced at heretofore, and might a thousand times hereafter ere ever it be reformed. For never was it more spoken against then now, and never was it so much practised as now. Well fare the old *Athenian* lawes, which (as *Anacharsis* once said) were like unto Spider-webs, that caught the little Flies, and let the Waspe, and the Bee, and the Beetle burst though them: in respect of them that hold Waspe, and Bee, and Beetle and all, and scarce any can burst through them. But what do I now? Condemn I the law? I do wrong. *Is the law sinne?* saith *Paul* (he speaks of the morallaw) *Nay the law is holy, and just, and good, but I am carnal, sold under sinne.* So say I, is our law sin? Nay our law is just, and good. Here is the break-neck of all: too many of our Sollicitors, Attornies, and leanned Scribes, are meerly carnal and sold under sionne, using it not to that end for which it is ordeined, the glory of God, and the peace of the common-wealth. But as the fowler doth his nery, for catching of plovers to inrich themselves wical: making that which should be for the common good, a *Monopolie* for themselves, a proffession of mockerie, and a meer shop of most horrible, and detestable covetousnesse.

But it is the worst thriving in the world to rise with an other mans fall. It was a short, but a sharp quip, which a captive gave unto *Pompey* the great, *Nostrà miseria es Magnus*, It is our misery that gave thee thy surname. It is so in this case, *Nostrà miseria es Magnus*, may the client say to his counsellour. As the swelling of the *splene* argueth the consumption of other parts: so the inriching of the lawyer, the impoverishing of the client. If then
his

his cause be good (alas) why is it never ended? If it be nought, why is it still defended? If the cause be nought, the defence is worse then nought. Understand me rightly: it may be a Counsellours hap to be a speaker in an ill cause, and yet he not worthy any blame. The party may misinform him in the truth of the cause. Judgements in the like case may be different, or some other circumstance may deceive him. But where it plainly appears to be nought indeed, by nimbleness of wit, and volubility of tongue, to smooth it over with colourable probabilities, thereby (as farre as thou canst) to give the truth an overthrow, this is but to guild over a rotten post, *to call good evil, and evil good*, to let loose *Barabbas*, and destroy *Jesus*, to make the devil, who is a fiend of darknesse, to appear in the likenesse of an *angel* of light, and therefore worse then nought. Better with *Papinian* to have thy head parted from thy shoulders, then to be a common Advocate in such causes.

There is a kind of men in the world, who though they know before they begin their suits, or at least before they have waded farre in them, as well as they know their own names, and the number of their fingers, that the matter which they prosecute, by extremity of law, is manifest wrong: yet either out of a malicious humour, to give their adversaries an overthrow, or because their ability is such, that it will hold them out, or because others do joyn with them, and make it a common quarrel, or because they love (*Salamander-like*) to be broyling in the fire of contention, can by no means be dissuaded from their wicked enterprise. This matter so wickedly, and mischievously begun, one counselour or other, (that loves (with the *Eele-catchers* in the old comedie) to be fishing in muddy waters, and desires alive to bathe himself in any pool that an *Angel* shall trouble) must manage. He must find some probable title in the law for it: he must as long as the law will afford him any kind of weft, weave it out in length, and when it fails, he must Spider-like spinne it out of his owne bowels. He must prolong judgement, and deferre the matter from one day to another, from one term to another, from one year to another, from one court to another; till at length he who hath both God, and the law, and a good conscience on his side, for very wearinesse, be enforced to give it over, or be brought to extreme

treame beggery, that he can follow his suit no longer, or till Atropos have cut in sunder the thred of his dayes, and so made an end of the quarrell. Well were it for the Commonwealth, if such seditious quarrellers, and make-bates were by some severe punishment, taught not to delude justice, and oppresse the truth, that others by their example might be terrified from such wicked attempts, and that honest and godly men might live in more peace, and tranquillity. If my words do sound harsh to som of my hearers, I must say of them as *Hierom* saith of som in his epistle to *Rusticus*, *dum mihi irascuntur, suam indicant conscientiam, multoque pejus de se, quam de me judicant.* If they be offended with me, they bewray their own guilty consciences, and have a farre worse opinion of themselves, then they have of me. I name none, I know none, I speak in generall against sinne, and if any mans conscience condemn him, God is greater then his conscience, and knoweth all things, and therefore let him goe his way, and sinne no more lest a worse thing happen unto him. My hope is, that all you are of a better disposition. But I kow ye are all men, and therefore subject to the like passions and infirmities that others are. Let me therefore once againe (to returne to that from which I have a little digressed) beseech you in all your pleadings and legall proceedings to remember that account that yee must make unto God, when yee shall be called hence. Remember that there is woe denounced against them that call good evill, and evill good. Remember the end of your profession: it is not to sowe dissention, to fill your own coffers, to make a mart to utter your own wares, to shew your ready wits, and voluble tongues, in speaking probably of every subject good or bad: but to help every man to his right, to cut away strife and contention, and to restore peace and unitie in the common-wealth, that all the Members of the body politick may be of one heart, and one soule. Even as there is one hope of our vocation, one Lord, one faith, one baptisme, one God, one father of all, which is above all, and through all, and in us all. Remember that our God is called the God of peace, his Gospel the Gospel of peace, his ministers the Ambassadors of peace; his natural Son the Author of peace, his adopted sons, the children of peace: if then ye will be the sons of the most highest, your endeavor must be this, to preserve the unity of the Spirit in the bond of peace. Consider

Hieron.

1 John. 3. 20.
1 John. 5. 14.

Isa. 5. 20.

Eph. 4. 4, 5, 6.

2 Cor. 13. 11.
Eph. 6. 15.
Isa. 52. 7.
Coloss. 1.

Eph. 4. 3.
2 Tim. 2. 7.

T

what

what I say, and the Lord give you wisdom, and understanding in all things.

3. To all. Finally to speake unto all (and so to make an end of all) seeing that we are all Tenants at will, and must be thrust out of the doors, of these earthly Tabernacles, whensoever it shall please our great landlord to call us hence; let us have our loines girt, and our lampes continually burning, that whensoever the Lord shal call us hence, in the evening or in the morning, at noon-day, or at mid-night, he may find us ready, *Happy is the man whom his Master when he comes, shall find watching.* Let us every day sum up our accounts with God. *Ita edificemus quasi semper victuri, ita vivamus quasi cras morituri:* let us build as if we would ever live, but let us live as if wee were ever ready to dye. Then may every one of us in the integrity of heart, and syncerity of conscience, when the time of his departing is at hand, say with the blessed Apostle, *If have fought a good fight, and have finished my course. I have kept the faith, from hence forth is laid up for me a crowne of righteousness, which God the righteous Judge shall give me at that day:* Unto this God, one eternall, omnipotent, and unchangeable *Iehovah* in essence, three persons in manner of subsistence, the Father, the Son, and the Holy Spirit, be ascribed all honour, and glory, power, might, and majestie, both now and forever more. *Amen.*
- Hierom.
- 2 Tim. 4. 7, 8.



Galathians 3. 10.

As many as are of the workes of the Law, are under the Curse, for it is written, cursed is every man that continueth not in all things which are written in the booke of the law to do them,



IN which words observe two things.

1. A Doctrine.

2. A Reason of the doctrine in the former part, the reason in the latter.

I have spoken of the doctrine: I purpose now to speake only of the reason, for it is written, &c. wherein observe three things,

1. It is to no purpose to begin a good course of life, unless thou hold it out, and continue till the end,

2. Its not enough for a Christian to performe obedience to some of Gods precepts, and to bear with himself wilfully in the breach of others. *Cursed is he that continueth not in all.*

3. That the rule of our obedience, is no unwritten tradition, but the written Word of God, that are written in the booke of the Law.

But before I speak of these, I gather from the connexion this conclusion,

That no man can in this life perfectly fulfill the Will of God: it followeth thus, because as it is written, Cursed, &c. So it is written, This doe and thou shalt live, and the man that doth these things shall live in them: So that the Apostle takes this for granted or else his argument is of no force: this is evidently confirmed by many places of Scripture, 1 Kings 8. 49. Eccles. 7. 22. Psal. 143. 2. Isa. 64. 6. Acts. 15. 10. Acts. 13. 39. 1 Ioh. 1. 8.

2. It is confirmed by reason: the first is drawn from the corruption of nature which is in the best Christians; from which wee

may thus argue, he that consisteth of flesh as well as of Spirit cannot fulfill the Law, no not in his best actions, but the best Christian that ever lived, consisteth of flesh as well as of Spirit, therefore he cannot fulfill the law. The minor hath been formerly proved. The Major is plaine, for as he is carnall, he is sold under sinne. The wisdom thereof is enmity against God, for it is not subject to the Law of God, neither indeed can be: Thus it is proved from the death of Christ; for if righteousness be by the workes of the Law, then Christ dyed without a cause, *Gal. 3. 21.* and if they which are of the law be heires, then faith is made void, and the promise is made of no effect, *Rom. 4. 14.* for he came to fulfill the law, *Matth. 5. 17.* which was impossible to be fulfilled of us, in as much as it was weake because of the flesh: Therefore God sent his sonne in the similitude of sinfull flesh, *Rom. 8. 3.* But the Romish Sophisters answer, that this maketh against the *Pelagians*, which were of opinion, that a man might by the strength of nature fulfill the law; not against them which hold that this abilitie comes from grace, and that the good workes of a Christian proceed from Christ, as the juice in the branches proceedeth from the Vine.

To this I answer

1. That neither the *Pelagians*, nor these against whom the Apostle disputeth, did altogether exclude grace, and therefore if it be strong against them, it will be of force against the Papists too.

2. Their answer is grounded upon a false supposition as that the workes of a Christian doe proceed wholly from Christ; for, they they doe in part proceed from the flesh, and therefore though as they are the workes of the holy Ghost (who applieth unto the faithfull the force and efficacie of Christs resurrection, they be perfect, yet in respect of the flesh they be stained and polluted.

3. Christ died for us, not by any inherent, but by his imputed righteousness (which righteousness is applyed and appropriated unto us, principally by the holy Ghost, instrumentally by faith, whereby wee are, incorporate into Christ, and so partakers of his righteousness wee might be justified.

I thinke *Abraham* was as holy a man as *Ignatius* the father of the

Jesuits, or *Dominicus* and *Franciscus*, the founders of Friars, in whom saith *Bellarmino*, their very adversaries can find nothing that deserveth reprehension, *prater nimiam sanctitatem*, save their too much holiness; and yet it was not his good workes, but his faith for which he was counted righteous. I know that this imputative righteousness, is counted with them a putative and imaginarie righteousness, but herein the injurie is not done unto us, but unto him who saith, to him that worketh not, but believeth, in him that justifieth the ungodly, his faith is imputed for righteousness. Even as *David* declareth the blessednesse of the man, unto whom God imputeth righteousness without workes, saying, *Blessed is the man unto whom the Lord imputeth no sinne*, wee say that faith was imputed to *Abraham* for righteousness: now it is not written for him only, that it was imputed unto him for righteousness, but also for us to whom it shal be imputed for righteousness, &c.

A third reason, to prove that no man can fulfill the Law, is because all have need to say, *forgive us our debts*: who more excellent amongst the old people (saith *Austin*) then the holy Priests, and yet the Lord commanded them that they should offer sacrifice for their sinnes: who amongst the new people holier then the Apostles? and yet the Lord commanded them to say in their prayers *forgive us our debts*. To this *Bellarmino* answereth, that we may say forgive us our debts for venial sinnes, which in this life we seldom or ne ver want.

But I object. Either these sinnes which they call venial are against the law of God or not: if the former, then the faithfull doe not fulfill the Law; if the the latter, then they are not *debita*, and therefore wee need not say in respect of them, *forgive us our debts*.

This assertion is further confirmed by the testimonies of *Hierom* and *Austin*. *Hierom* against the *Pelagians lib. 2.* I confesse that there are just men, but that there are any without sinne, this I deny; againe, behold the Apostles, and all the faithfull cannot doe that which they would. *Austin de spiritu & litera cap. ultimo, Si quanto major notitia, tanto major dilectio, profecto quantum nunc decest dilectioni tantum perficienda justitia deesse credendum est: and de perfecta iustitia, tunc erit plena iustitia, quando plena sanitas.*

tunc

tunc plena sanitas, quando plena charitas, tunc plena charitas, quando videbimus eum sicuti est: neque enim erit quod addetur ad dilectionem; cum fides pervenerit ad visionem. And in the same book, as long as there remaineth any carnall concupiscence, wee cannot love God with all our heart. Now what these Fathers maintained, was the opinion of the Church at that time. Bernard came long after them, when the Church had gathered much corruption, and was becom like *Glaucus* the Sea God, who having sundrie parts of his bodie worne and consumed by beating upon the rocks, and the shelves, hath the same parts repaired with shels, and wreck: yet what was his opinion in this point, we may gather out of his fiftieth Sermon upon the Canticles: *Si placet tibi de effectuali charitate datum fuisse mandatum, non inde contendo, dummodo & acquiescas in mihi, quod minime in ista vita ab aliquo homine possit, vel poterit impleri.*

Thus wee have proved our assertion by reason, by Scripture, and by testimonie of the ancient Church. *Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus senserit.* Against reason no sober man, against the Scriptures no Christian man, against the Church no peaceable man will judge.

Thus much concerning the connexion: Now I proceed to the first proposition.

It is to no purpose to begin a good course of life, unlesse thou hold it out, and continue till the end.

For to forsake sinne for a time, and to returne againe unto it, is as ill as not to forsake it at all. *If the righteous turn away from his righteousness, and commit iniquitie, and doe according to all the abominations that the wicked man doeth, all the righteousness that he hath done shall not be merited, but in his transgressions that he hath committed, and in his sinne that he hath sinned, in them he shall die,* Ezech. 14. 24. nay, it is farre worse, for if after they have escaped the filthiness of the world, they be yet intangled againe therein, their latter end is worse then their beginning, for it had been better for them not to have known the way of righteousness, then after they have knowne it, to turne aside from the commandments given unto them, 2 Pet. 2. 20, 21. And if we sinne willingly after we have received the knowledge of the truth, there remaineth

remaineth no sacrifice for sinne, but a fearefull looking for of judgement, and of violent fire, which shall deuoure the aduersaries, *Heb. 10. 26.* And the Apostle elsewhere saith, that it is impossible for such to repent. *Judas* runne well, but *Sathan* hindred him, he cast before him a golden Apple, which brought him out of his way; it had been better for *Judas* to have been a stranger unto Christ as *Pilate* was, then to have forsaken him after he was chosen, for though both of them did most grievously transgresse in that they put to death the Lord of life, yet *Judas* that delivered him had the greater sinne; *Iohn 19. 11.* as it is in bodily diseases; so it is in the sicknesse of the soule: if the sick person be well guided, oftentimes there is hope of recoverie; but if while he is in recovering, he by negligence fall into a relapse, his disease is more dangerous then it was before, and for the most part prooveth incurable. Even so in spirituall sicknesses, those that sleep in their sinnes may be awaked, those that are sick with sinne may be cured; yea, those that are dead in their sinnes may be raised, but if after they be awaked they begin to snort again, if after they be cured, they fall sick againe, if after they be raised they die againe (this is a spirituall relapse) their case is dangerous, if not altogether desperate. The reasons hereof are divers.

1. Because such men refuse the meanes of salvation, when they have been offered unto them, and therefore their sinne is greater then if they had been hood-winked with a vizard of ignorance, which though it doth not altogether excuse, yet doth it extenuate the offence. This made the Jewes more inexcusable, in that when Christ offered himself unto them, they rejected him. This is the condemnation (saith our Saviour) that *light is come into the world, and men love darknesse rather then light.* Again, if you were blind you should not have sinne, but now ye say we see; therefore your sinne remaineth.

2. Such men commonly siene upon presumption, neglecting the commandements, contemning the threatnings, abusing the patience and long-suffering of Almighty God; now these sinnes of all others (that great sinne against the holy Ghost excepted) are most pernicious, and therefore *David* prayeth God that he will keep him from presumptuous sinnes.

3. Such men do crucifie unto themselves the Sonne of God, and

and make a mock of him, they tread under foot the blood of the Covenant as an unholie thing, they make Christ like *Sisiphus* in the Fable, to begin his worke of redemption anew, after that he hath once finished it, as if the sick person, after that his Physitian hath recovered his health, should of purpose eate such meats as would renew his disease, and that to this end, that he may put his Physitian to a new labour, and trie his skill in recovering him again, or as if a bankrupt after that his friend out of his love hath discharged all his debts, and undertaken to be his suretie, he should of purpose runne upon a new score, in hope that his friend will pay it againe; and therefore (this may be the fourth reason) the Lord giveth them over unto reprobate minds, and vile affections, to do those things that are not convenient, and to commit iniquitie even with greedines. Now as when the Pillar upon which the house standeth is taken away, the house must needs fall, and when the Pilot is removed from the Ship, the Ship will be dashed upon rocks and shelves, and at length sink: even so when the Lord substracteth his graces from them, they presently fall and plunge themselves headlong into the gulf of perdition. Hitherto may be added, that those who have once been dispossessed of Sathan, and have begun to imbrace the truth, shall of all others be most assaulted by Sathan, and to be inflamed with his fierie darts, then he entreth in, and keepeth possession more strongly then he did before. *When the unclean spirit is gone from a man (saith our Saviour Christ) he walketh through drie places, seeking rest, and when he findeth none, then he saith, I will returne into my house from whence I came, which if he find empty, swept and garnished (ready to receive him) then goeth he and taketh seven other spirits worse then himselfe, and they enter in and dwell there, and the latter end of that man is worse then the beginning.*

Thinke upon this whosoever thou art, which hast begun to leave the world, and professe thy selfe a scholler in Christs school, beware of backsliding, all downfalls are dangerous, be not vicarie of well-doing, but (with the blessed Apostle) forget that which is behind, and strive to obtain that which is before, remember *Lots* wife when she turned her eyes back towards *Sodome*, she became a Pillar of salt, this came upon her for an ensample, and is writen to admonish thee, that when thou art fled out of the *Sodome*

dome of sinne, which is ready every moment, to call for fire and
 brimstone from heaven, thou shouldst not with her looke back
 but (with *Lot*) hasten unto the hils. The Poet fableth of *Orpheus*,
 that with his melodious harmony, he brought his wife out of
 hell, but when by the way he looked back towards the place
 whence she was brought, he lost her. In vain doth *Orpheus* (I
 mean the Minister of Gods word by warbling upon the ten string-
 ed harp of the law, bring thee home from hell, if in the midst of the
 way thou turne back againe; it is to no purpose for *Moses* to lead
 thee through the Wildernesse towards the promised Land, if thou
 long after the flesh pots of *Goshen*, and account more of the stink-
 ing garlick and onions of *Egypt*, then of the milke and honey of
Canaan; it is a trick of the most uncleane beasts to returne to
 their filthiness, the dog taketh up his vomit after he hath once
 cast it up, the Sow returneth to the mierie puddle, after she hath
 been once washed. The Spouse in the *Canticles* is of another hu-
 mour, *I have washed my feet, how shall I defile them, I have put off my*
coat, how shall I put it on? she is married unto Christ, how shall she play
the whore with others, and so forsake her first love? It is not for a Chri-
 stian to imitate *Demas*, first to make profession of Christs Gospel,
 and afterwards to revolt from it, and embrace the present world; or
 with the *Galathians*, to begin with the Spirit, and end in the flesh;
 or to be like King *Joash*, who did uprightly in the sight of the Lord
 al the days of *Iehoida* the Priest, and repaired the house of the Lord,
 but afterwards becam an Idolatour, and slew the Prophet *Zachari-
 as*, *Iehoida's* son, or to be like *Hercules* in the Poet, who when he
 was a young child overcame a Serpent which set upon him in his
 cradle, when he was come to mans estate, he overcame a Lyon, and
 sundrie other Monsters, but in his old age, he became slave unto *Iole*
 a drab, who had him at her command; whereupon his wife doth
 thus complain, *Cæpisti melius quam desinis, ultima primis cedunt,*
dissimile hic vir, & ille puer; we must not in our young yeares be
 able to kill a Serpent (that wily Serpent, who deceived our old
 Grand-mother) and afterward a Lyon (that roaring Lyon, who
 goes about seeking whom he may devoure) and in the end fall in
 love with a *Iole*, the world, Sathans Concubine, whereby he
 seekes to intangle us, as the *Philistins* by *Dalilah*, beguiled *Samp-
 son*. *Nebuchadnezzars* image is no good picture of a true Chri-
 stian,

stian, to have a head of gold, and feet of clay, a good beginning and a bad ending: such sacrifices offered unto *Juno* are little accepted with *Iehovah*; the first year he offered a golden sheep, the next yeare he sacrificed one of silver, and the third year one of brasse: Such *Mandrabuli* there are too too many now a dayes, of whom the old proverb may be verified; young Saints and old Devils; like those, *2 Tim. 3. 13.* which waxe worse and worse, deceiving and being deceived, first professors and then persecutors: first Apostles, and then Apostates. Trie and examine thine own soul in this point, and be not partiall in this examination: hast thou sometime loathed the world, and the vanities thereof, and counted them but losse, and drosse, and dung, that thou mayest win Christ? hast thou once abhorred such sinnes, as thy corrupt nature is most inclined unto, and canst thou find in thine heart to fall in love with them againe? To instance in some particulars; doest thou delight in swearing and blaspheming the name of God, a sinne which thou hast sometime detested? hast thou sometime had a longing and hungry desire after the word of God? and dost thou now not greatly thirst after it, nor esteeme more of his Ministers, then of other men? doest thou now take pleasure in dallying and wantonness, in gluttony and drunkenness, in envie and maliciousness, in oppression and covetousness, or in any other vice which thou hast once forsaken? Thy case is dangerous, this is a spirituall relapse, it had been as good, nay, better for thee, never to have trodden in the path that leadeth to heaven, then thus to turne out of the way: the more heedfull must thou be in looking to thy steps, and in persevering in that godly course, which thou once hast begun, and not with the Israelites to start aside like a broken bow in the time of temptation, nor to be like the children of *Ephraim*, which being harnished and carrying bows, turned themselves back in the day of battel.

Every block that satan can cast in the way of Hypocrites, will make them run out of the way as did *Balaams* asse, when the Angel stood before him with a drawne sword in his hand. Is the Gospel of Christ ready to be persecuted? then there is a Lyon in the way, they will waik no further; is not the profession of the Gospel like a ladder, whereby they may climbe unto some preferment? then they will bid it adiew, *Discede pietas*, religion be gon,

hac non successit, alia tentanda est via, this way proved not so well as was hoped, another course must be taken in hand, worldly pleasures on the right hand and on the left, are sufficient motives to draw them aside, they must needs divert out of their course to gather a posie of these flowers, though by that meanes they lose the goale of everlasting felicity; but a true Christian must be constant in his course, he must resemble the sunne which comes forth as a Bridegroom out of his chamber, and rejoyceth as a Giant, to runne his course; and yet in one thing, he must be unlike the sun, he ascendeth above the horizon in the morning and travaileth to the meridian, where he sheweth himself in his best strength at noon-day, but from that hour he declineth, and casteth his beams more and more oblique, waxing faint by degrees, till at length he hide himselfe under the western horizon: a Christian must not be like the afternoon sunne, he must still strive towards the top of Heaven, he must never decline: let all the powers of Hell stand in his way, they shall never make him runne away, perhaps they will beate him downe on his knees, but then he falls to prayer; if they bring him to the ground, then he is humbled, and so *Anteus* like stronger then he was before; perhaps they may violently drive him backwards; but yet he will strive against them, and passe through the midst of them, as our Saviour passed amongst the *Jewes*, when they would have stoned him, dangers before him, honors and worldly preferments behind him, riches on the right hand, pleasures on the left hand, all these shall not make him discontinue his course, but with greater speed to flie towards Heaven, as a Dove into the window, he must keep a streight course like the two kine that carried the Arke from *Ekron* to *Bethshemesh*, and turned neither to the right hand nor to the left.

Thus have we seen what a danger it is for a man to fall into such sinnes as he hath once left, to drinke the deadly poyson of iniquitie after he hath once been recovered, to runne into the danger of his spirituall enemies, after he hath been once cured of his wounds that were inflicted upon him, it may here be demanded, whether a man relapsing into sinne, may repent, and so be again received into Gods favour. *Montanus* the Heretick denied all hope of salvation after a relapse. This Heresie was by the *Novatians*, who for their uprightness did proudly rearm themselves *Cathari*, *Puritans*: The *Donatists* who were the right *Cathari*, because they

they deemed their Church love without spot or wrinkle, refused to communicate, with such as they suspected to be polluted with any sinne. *Tertullian* who was much addicted to the heresies of the *Montanists*, inſomuch that in his old age he became a *Montaniſt*, granteth, that a man may once repent after a relapſe, but no more then once. And of this opinion ſaith *B. Rhenanus* were many old writers, and amongſt others, *St. Auſtin*; but *Auſtin* meaneth only that publick repentance, which he calleth *humilima pœnitentia*, and *Lombard* and the ſchool-men tearm *pœnitentia ſolennis*, which was impoſed onely for ſuch grievous offences, as whereby a Citie or Common-Wealth was greatlie ſcandalized.

And the reaſon why it was but once granted by the Church, was, leſt the medicine being made too common ſhould leſſe profit the ſick, as *Auſtin* ſpeaks in an Epiſtle written to *Macedonius*, in which Epiſtle he plainly averreth, that a ſinner relapſing after this ſolemne repentance, and afterward repenting of his fall, may obtaine a pardon at the hands of God. But wee have a better witneſſe of this point, then *Auſtin*, even God that cannot lye, who by the mouth of his Prophet hath promiſed, that *Whenſoever the wicked turneth from his wickedneſſe that he hath done, and ſhall doe that which is lawfull and right, he ſhall ſave his ſoule and live.* And therefore be not diſmaied, thou faint and drooping ſoul, which haſt fallen into ſuch ſinnes, as were ſometimes hateful in thine eyes. It may be that *Sathan* will object the place of the Apoſtle before cited, *if wee ſinne willingly, &c.* for answer whereof thou muſt know that the Apoſtle ſpeaketh not of every kind of backſliding; But

First, Of that which is committed with a full conſent of the Will (*if wee ſinne willingly*) and this the child of God after his conversion can never commit, becauſe he is partly fleſh, and partly Spirit: ſo that though the carnall part be ſtill ready to draw him unto moſt hainous and groſſe ſinnes, yet the Spirit is at his elbow, ready to pull him back againe; it is unto him as the Angel was to *John* when he was ready to worſhip him, ſee thou doe it not ſaid the Angel, ſee thou doe it not ſaid the Spirit; or as *Abigail* was to *David*, who met him in the way as he was going to kill *Naball*, and diſſwaded him from that bloodie fact: and though it doe not ſtill prevaile, by reaſon that the fleſh is like an headſtrong horſe, that can hardly be curbed,

yet

yet it prevaieth thus farre, that the Will giveth not his absolute consent to the committing of such sinnes; and again the Apostle meaneth, not every sinne wherein the Will yeildeth his full assent (for without doubt the elect before their conversion fall into such sinnes) but of a generall, malicious, and purposed revolting from the knowne truth, and a proud and scornful rejecting of the blood of Christ, once offered for sinne, such as was in *Julian*, who first professed Christianitie, but afterward became a most bloodie Persecutor of Christians, even till his last gaspe: so that when he was deadlie wounded with an Arrow, and ready to yield up the Ghost, he thrust his hand into the wound, and threw his blood into the aire, crying blasphemously against the Sonne of God, *Vicisti Galilee*, O Galilean thou hast overcome. So that this place is understood of sin against the holy Ghost, which shall not be forgiven in this world, nor in the world to come, of which also the Apostle speaketh, *Heb. 6. 4 5. 6.* it is impossible that they which were once lightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, if they fall away shall be renewed by repentance. In which places, if every relapse were understood, then who should be saved, for the dearest of Gods Children have sliden backwards, after their conversion. *Lot* into incest, *Noah* into drunkenesse, *David* to murther, and adulterie, *Solomon* to Idolatrie, *Peter* to forswearing his Lord and Master.

2. The consideration whereof made *Constantine* bid *Acecius* a *Novatian* Bishop (who refused to communicate with such as had fallen after baptisme) set a ladder for himselfe to climbe into Heaven, noting his intollerable pride, as if he and his followers had guided their feet so well, that they had never slid after baptisme.

It is very dangerous to commit such sinnes as have been once left and forsaken (as hath been already proved) but yet Gods Children have no particular priviledge. For First, their inbred corruption; though it be quelled yet it is not killed. And therefore it is still ready to give them the soile, and carrie them captives to the Law of sin; again, the causes remain, which may move God to give over his Children a little unto themselves, and to permit them to fall, as namely to humble them, to make them more earnestly implore his help, to shew unto them their own miserie in

in relapsing, and to make knowne his owne mercy in forgiving, but still he is ready to receive them again, if they returne unto him by repentance. For if he would have us to forgive our Brethren their trespasses (when they turne unto us and ask forgiveness) not seven times, but seventy times seven times, that is, as oft as they offend us: much more will the Lord, out of the bottomlesse depth of his mercie, pardon his children when they fall, if afterward they returne unto him by earnest and unfeigned repentance. And thus much in effect, the *Novatians* did at length confesse, holding that such as sinned after baptisme, were not to be admitted into the congregation; but yet they should be exhorted to repentance, that so they might obtain remission of sinne of God, who alone can forgive sinnes, meaning that if after their relapse they should repent, the Lord would have mercie upon them: and this is the difference betwixt Gods children and revolting hypocrites; these when they fall, they fall away, but Gods Elect though they fall seven times, yet they rise as often.

The fall of the wicked is like the fall of *Eli* from his chaire, or of *Iesabel* from the window, it is a breakneck fall, but the fall of the godly is like unto the fall of *Eutychus*, though they fall from the third loft, yet they are taken up (though dead) and some good *Paul* by embracing them with the sweet promises of his Gospel doth revive them: the wicked are like to the Raven which (as the vulgar corruptly reads it) went out of the Arke and returned not, they goe out of the Arke (the Church) and return not, but feed upon the carrion of this world; but the godly are like the Dove, they flie sometimes out of the Arke (the church of God) yet when they find no rest for the soles their feet, they returne again with an olive-branch in their mouthes, like the Dove, I mean with an humble confession of their offences, and earnest and hearty prayers unto Almighty God; which when they do, then *Noah*, the true Preacher of righteousness, will put forth his hand, and again receive them into the arke. And therefore let not the weake Christian be discouraged with the remembrance of such sinnes as he hath fallen into after his justification, as if now there were no hope of pardon, but let him prostrate himselfe before the throne of God, and with many bitter groanes crie after this or the like manner. Father I have sinned against Heaven and
against

against thee, I dare not lift up my impure eyes unto the heavens, the
 seat of thy majesty. I am one whom thou hast vouchsafed to a-
 dopt to be thy son, and yet I have never revered thee, as a lo-
 ving Father, but like a stranger have transgressed thy precepts,
 and neglected thy statutes, so that I am most unworthy to be cal-
 led thy sonne. I am one for whom thou hast given thine owne,
 and only sonne, Christ Jesus, God and man, the very brightnesse
 of thy glorie, the engraven form of thy person, the essential word
 by which thou madest all things, and yet I have been unmindefull of
 so great a benefit, I have rejected the sweet promises of thy sons
 Gospel, I have denyed the faith. I have sinned, Father, I have sinned
 against Heaven and against thee, I am no more worthy to be called
 thy sonne. I am one whom thou out of the bottomlesse depth of
 thy mercie (many others of better desert being still left in dark-
 nesse) hast illuminated with the light of thy word, hast called unto
 faith and repentance, hast ingrafted into the true Vine; when I was
 a wild branch, thou hast made me partaker of thy holy sacraments,
 and yet these inestimable Jewels, these heavenly treasures, these rich
 indowments I have set at naught, and trodden under foot: I have
 sinned Father, I have sinned against Heaven and against thee, I am
 no more worthy to be called thy sonne. I am one whom thou
 hast washed with the blood of thy deare sonne, whom thou hast
 restored to newnes of life, and yet I have returned like a dog to my
 vomit, and with the Sow to the wallowing in the mire: to thee
 therefore, to thee belongeth righteousness, but unto me belongeth
 nothing but shame, and confusion of face, yet O my God, the
 greater my offences are, the more earnestlie I implore
 thy help and the more shall thy mercie appeare, if thou par-
 don and forgive me: I have polluted and defiled all my
 wayes, thou O Lord Jesus which art puritie it selfe, which camest
 into this world to save sinners (whereof I am chief) wash my
 filthines, revive my deadnes, quicken my dulnes, awake my
 drowsines, kindle my zeale, increase my faith; Lord Jesus I flie
 unto thee, my soule gaspeth after thee as a thirstie land. *Peter* deny-
 ed thee, and thou didst receive him again, the Apostles forsooke
 thee, and yet thou forgavst them; *Paul* persecuted thee, and yet thou
 didest receive him to mercie: *David* did grievously trespasse, and
 yet thou O God hadst pittie and compassion upon him, the *Isra-
 elites* oftentimes provoked thee, and yet thou didst in thy mercie
 forgive

forgive them, thy love is not abated, thy bowels of compassion are not lessened, the bottomlesse Ocean of thy mercie is not dried; thou hast protested, and made it to be proclaimed by thy Herald the Prophet, that thou wilt not the death of a sinner, but that he turne unto thee and live. Lord, I turne unto thee, receive me to mercie, let thy favourable countenance once againe shine upon me. And when his heavenlie Father shall heare these, and perceive that they proceed from an humble and contrite heart, presently he will have compassion upon such a prodigall Child, and fall on his neck and kisse him, and bring forth his best Robe, even the Robe of Christs righteousnesse, and put it upon him, and put a Ring on his finger, and shooes on his feet.

Thus farre of the first Proposition; the second followes,

It is not enough for a Christian to perform obedience to some of Gods precepts, and to beare with himself wilfully in the breach of others: Cursed is he that continueth not in all.

There were some of opinion (as saith Lombard) that a man might truly repent of one sinne, and obtain pardon for the same, and yet continue in another; but these did never rightly understand the nature of mortification, which requires a detestation and forsaking of all sinne, and not a paring away of some, which may best be spared: as wee cannot at the same time look with one eye into Heaven, and another unto the earth, so may wee not in somethings serve God, and in other things be servants of sinne: when a man seeth his house on fire, he will not quench some part of the flame, and let the rest be burning, but he will use all possible meanes to extinguish all the fire, lest peradventure if one spark be left, it spread abroad, and consume the whole building. Sinne is as dangerous to a mans soule as fire in the chimney top is dangerous to the house: he that would avoid the danger, must not cast water in some corner, not meddling with the rest, but he must do his best to quench it all, and not willingly leave one spark remaining, lest it spread abroad, and he at the length be burned with unquenchable fire. Christ never healed any man, but he healed him all. *Mary Magdalen* was possessed with seven Devils, Christ did not cast out six, leaving the seventh, but he cast them out all. And when a Legion of Devils did possesse one man, he did not deliver

deliver him that was possessed from some of them, but from them all; to teach us (as the Authour of the booke of true and false repentance, which goeth under *Austins* name, doth moralize the storie) that he would not have us to forsake some of our sinnes, but leave them all, *Whosoever shall keep the whole Law* (saith *James*) *and yet faileth in one point, he is guilty of all*: which place *Austin* understandeth of love, which is the fulfilling of the law: this Exposition is good; for he that coveteth or stealeth, or committeth adulterie, loveth not his Neighbour as himselfe, and he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen. Now of these two hang the whol law and the Prophets. But I suppose that the meaning of *James* is rather this, that God would have us to keepe the whole Law, and to leave no commandement great or small unobserved. This exposition *James* seemeth to approve in the next words, for he that said, *Thou shalt not commit adulterie*, said also, *Thou shalt not kill*, now though thou doest not commit adulterie, yet if thou killest, thou art a transgressor of the Law, he then that offendeth in one is guilty of all, because he offendeth against him, who is the law-giver of them all, and who would have us without respect, to observe them all, and like wife because he is lyable to that curse (though not according to the same degree) which shall come upon such as shall breake them all. For *Cursed is everie man that continueth not in all things, that are written in the booke of the Law to doe them*. God is not like the false mother, which would have had the child to be divided, he will either have all or none, he useth not to hire by halves, he will either have all our service, or else he will have none at all, wee cannot serve him and Mammon too, he likes, no Mermaids, which are half fish, and half flesh, no Ambidexters shal dwell in his house, no such Satyrs as can blow both cold and hot out of the same mouth, no such Monsters as the Romane Legate saw at *Alexandria*, which was halfe white, and half black, no such worshippers as those *Assyrians*, which served God and their Idols, no such Jewes as sweare by God and by *Malcolme*, no sacrificers like to him in the Poet, which offered one sacrifice to summer and another to winter, one to God and another to the Devill. (But alas) how farre are the most from the practise of this duty. Some (nay the greater part) make no more conscience of

sinning, then an hungrie man of eating his dinner, as if they had no God but the Devil to serve. Others are like those Easterne people called *Coords*, which worship both God and the Devill; God because say they he is good, the Devill lest he should doe them harm; these will with *Herod* fear *John Baptift* (the Preacher of the word) and reverence him, and heare him gladly, and doe many things which he exhorts them to doe, but they had rather see his head off, then part with their beloved sinnes. *Saul* was contented at Gods commandement to kill the leane kine of the *Amalekites*, but the fat and well liking Beasts he kept. So these at the commandement of the Lord by the mouth of his Preachers can be contented to kill their leane sinnes, their little sinnes, but they have some fat sinnes they must needs enjoy, these must of necessity be spared. *Naaman* the Syrian was contented to worship no other God save the God of *Israel*, but yet he must needs goe with his Maaster into the house of *Rimmon*, the Lord must be mercifull to him in this point; so it is with very many which would be counted good Professors, they can forgoe most of their sinnes, yet some beloved sinne they must needs enjoy, the Lord must be mercifull unto them in this point, the Covetous man can abstaine from excess in eating and drinking, but usurie and oppression, this is a fat sinne, he will not kill it, the Lord must be mercifull unto him in this point: the Drunkard can be contented to hate usurie and oppression, but he must needs drinke till the wine doe inflame him, oh this is a merrie sinne, the Lord must be mercifull unto him in this point: the wanton perchance can be contented to bid them both adieu, but his carnall appetite he must needs obey, this is a pleasant sinne, the Lord must be mercifull unto him in this point; these men are like unto those double pictures, which if they be viewed one way, have the fices of men, looke upon them another way and they have the shape of Foxes or Goats, or some deformed Creatures, behold them directly, and you shall see no perfect picture, but a mixture of divers. So looke upon these in some of their actions, and you will take them for good Christians, behold them in other things, & ye will think them wicked Miscreants, take a view of all at once, and you shall find a mixture and confusion of both, but God loves no such confusion, the livery of his Children is white, not party-coloured.

Some

Some there be that have stept a foot further in Christianitie, and will be loath to commit any of these grosse sins, but yet they have some little sinne which they must needs enjoy, the Lord must be mercifull unto them in this point. Oh said Lot (when he came out of Sodome) *Let me flee into this little Citie (Zoar) behold it is a little one, and my soule shall live,* so it is with these; when with Lot they are fled out of Sodome, they must needs goe with him to Zoar, when they have left their great and grosse sinnes, they have some little one as they call it, oh let them enjoy this and their soul shall live. but (Beloved Christian) thou must remember what I told thee before, that no sinne of it self is venial, for the wages of the least sinne is death; and therefore thou must beware, of these little ones as well as the other: what helpeth it a man to escape the edge of the sword, if he stab himselfe with a pen-knife? to escape drowning in the great Ocean, if he drown himself in a little brook? and what will it profit thee to cast away the great Cart-ropes of iniquitie, if thou strangle thy selfe with the smal cords of vanitie? Thou must therefore be contented to forgo those little ones, a great beam will put out a mans eye, so may a mote too; a great flame may burn a house, so may a small sparkle, a cart-rope may strangle a man, so may a small cord: a sword will take away the life of the strongest man, and so may a little pen-knife, nay the point of a needle: a Canon shot may murder a man, so may the shot of a pocket dagg; the deep Ocean may drown a man, and so may a small River. It is even so with sin, the *Aegyptians* were as surely drowned that laid dead on the shore, as those that were overwhelmed in the deep, so the least sinne without repentance, drowns a man in the gulf of perdition, as well as the greatest; and let me add this which is a most certain truth (though at the first it may seeme a paradox) that more are damned to Hell for little sinnes then for great. Why? Because as it is not the falling into the fire that burnes a man to death, but continuing in it, nor the falling into the water that drownes a man, but lying in it: so it is not the falling into sin that damns a man (for then all should be damned, seeing all fall into sin (but continuance in sinne and impenitencie. A great sinne may prove veniall, and a little sinne the same kind n mortall. *exempli gratia*, oppression may be veniall, and the least desire of another mans

goods mortall; actuall adulterie, veniall, and adulterie of the heart (unlawfull desire) mortall, shedding of innocent blood veniall, and unadvised anger mortall, one of these wee find pardoned in *David* another in *Zacheus*, the third in *Manasses*, and pardoned they shall be to all such as truly repent, and believe the Gospel: but these being breaches of Gods law, are in their own nature mortall, and unlesse repentance follow them, they are sure to bring death with them; not that these are more grievous in their own nature then those, or did more provoke Gods wrath, the contrary is true in both, but because they often find mercie when the other doe not, because they are often accompanied with repentance, when the other are not, and it is not the greatnesse or littlenesse of the sinne, that makes it mortall or venial; but the continuance in it or forsaking of it, he that continueth in his sin (though never so small) shall not prosper, but he that forsaketh them (though never so great) shall finde mercie. Now many that have been overtaken with grievous and crying sinnes, having had the looking glasse of the Law laid before them, have been humbled, and upon their humiliation pardoned, and so their mortall sinnes made venial, whereas these lesse sinnes, wherein men walke securely, and never are truly humbled for them, but blesse themselves with the fancie, that they are free of many hainous crimes, wherewith many others in the world are stained: these, these I say bring many milions to hell: experience sheweth that many dangerous wounds being timely looked unto are cured whereas the least, as a stab with an Aule, or prickle of a black or prickle of a black thorn neglected, may indanger a member if not life; So the greatest sinne, soundly and timely repented obtains pardon, whereas the least neglected as if there were no danger, because of it self not so dangerous, brings death on the back of it. Let then the men of this world (who make a sport of sinne) mince, and qualifie, and extenuate their greatest offences, let them thinke themselves happie, because they are not the greatest transgressors; let them never have any Scriptures but such as sound Gods mercies in their mouthes, but for thee (Beloved Christian) if thou look to find favour at the hands of the Almighty, though after thy fals and slips, thou art to meditate upon Gods mercies, lest thou be swallowed up with over much heaviness

heaviness, yet before, to keep thee from falling, mediate upon his judgements and fierce wrath against the least transgressions, lay them open before God, that he may cover them, condemn them, that he may forgive them, confesse them to be by nature mortall, that by grace he may make them veniall.

Thus much concerning the second proposition; the last proposition is against the Romish doctrine of traditions; wee receive traditions (say the Fathers of the Councell of *Trent*) pertaining to faith and manners, with like devotion and reverence, that wee doe the books of the Old and New Testament, they meane divine and Apostolicall traditions, these wee reverence and receive as well as they (*viz.*) if they be expressly delivered in the Scripture, or may by necessary consequence be thence proved: this is not their meaning, but such as are not written, but only said to be delivered by Christ and his Apostles: very well but seeing the ancient received some for divine and Apostolical, which are not rejected even by the Church of *Rome*, as abstaining from blood and that which is strangled, praying toward the East, &c. How shall I know what traditions are divine and Apostolicall, *Bellarmino* gives me a good rule, that is, without doubt an Apostolical tradition (saith he) that is taken for Apostolical in those Churches where is a continued succession of Bishops from the Apostles, where is that, warrie, onely in the Church of *Rome*. *Et ideo ex testimonio hujus solius Ecclesie sumi potest certum & indubitatum argumentum, ad probandas Ecclesiasticas traditiones*, and therefore from the testimonie of that Church onely may be taken a certain and infallible argument for proving of Apostolicall traditions.

This is the strongest stake that stands in the Popes hedge, allow him this principle, and he will be sure to win the field.

The Protestants have challenged the Romanists at three severall kinde of weapons; Reason, Antiquitie, and Scripture. The first they put off with their nice and aeriall distinctions: the second (when all other shifts have failed them) they wipe off with the wards of their expurgatorie indices, wherein they deale with the ancient Fathers (and some of their own side also) as *Terence* in the Poet did with *Progne*, that is,

cut:

cut out their tongues, that in future times they shall never be able to crie down Poperie, when they are assaulted with the third, which is the fittest that can be used to maintain Gods quarrell against his enemies, being taken out of *Dauids Tower*, where hang a thousand shields, and all the weapons of the strong men; they put off this blow by their tradition, yea, but traditions are against the Word of God, *Ye shall add nothing unto that which I command you, Deut. 4.* Yea but traditions are the word of God, though not written, how prove you this? because our Church holdeth them to be such. *Et quod nos volumus sanctum est*, as *Tichonius* the Donatist was wont to say, *Woe urte you yee Hypocrites*, for ye bind heavys burdens, and lay them upon mens shoulders, yee make the Law of God of no effect by your traditions. So ye shew your selves to be Children of the old Pharises, hold on in your courtes, and fulfill the measure of their wickedness.

Job



A Sermon preached at the funerall of
Dr. *Senhouse* Bishop of *CARLILE*.

Job 14. 14.

If a man dy, shall he live againe? all the dayes of my appointed time will I waite, till my changing come.



For this lifes sake only, the faithfull had hope in Christ, they were of all men the most miserable faith the Apostle, *1 Cor. 15. 19.* For, though they be not in distresse, yet are they afflicted on every side; though not overcome of povertie, yet in povertie; though they perish not, yet they are cast downe; though they be not forsaken, yet for his sake they are persecuted all the day long, and are accounted as sheep appointed to be slain: but they know that he that raised up the Lord Jesus, shall raise up them by Jesus, and therefore they faint not, knowing that their light affliction which is but for a moment, causeth unto them a farre more excellent and eternall weight of glory, and that when this earthly house of this Tabernacle is destroyed, they have a building given of God, that is an house not made with hands, but eternall in the heavens, *2 Cor. 5. 1.* If any man be not fully perswaded hereof, I may say to him as *Philip* did to *Nathaniel*, *Come and see: Come and behold a lively picture, a notable experiment hereof in the speaker of these words, who not long before (if any men in the world) might have taken up Niobe's boast in the Fable.*

John. 1.

Sum.

Ovid. Metam.
lib. 6.

*Sum felix, quis enim negat hoc, felixque manebo,
Hoc quoque quis dubitat, &c.*

Mag. Com. in
lib. 1, &c.

Pfal. 127.

His Garners had been full and plenteous with all manner of store, his sheep brought forth thousands and ten thousands, in his field, his Oxen were strong to labour, no leading into captivity, and no complaining in his streets, his wife was as a fruitfull Vine upon the wals of his house, his sonnes grew up as the young plants, and his daughters were as the polished corners of the Temple; besides this he was so hedged about by Gods providence, that the sonne of wickedness could not hurt him: And was he not happy that was in such a case? But, *maxima pars est felicitatis fuisse felicem*, the remembrance of a mans felicity past, adds to his present miserie; For now his Children which were unto him as the Arrows in the hand of a Gyant, are taken away by deaths arrow, they cannot assist him, his goods and cattels, the externall complements of his former felicity, are violently taken away by the *Sabeans*, his enemies they cannot love him, his friends (miserable comforters God wot) instead of sweet consolations to his distressed soule, thunder out such sharp threatnings that they doe increase his calamity, and more to grieve him, the wife of his own bosome, appointed by God as a help for man, is now become as *Dalilah* was to *Sampson*, a snare to him, his own flesh (like a tinder-box, kindling with every sparkle that Sathan doth strike unto it) lusts and fights against him, yea, and God himselfe hath drawn a curtain before his eyes, hath his face as though he had quite forsaken him, behold now and see if there be any sorrow like his sorrow, his Children have left him, his goods taken from him, his friends revile him, his wife entangles him, his flesh buffets him, God seemeth to forsake him, tell me if his hope were only in this life, if he were not of all the men in the world the most miserable, nothing is left to solace him in this great calamitie, but that which the Poet fableth left within the vessels mouth.

How is appointed his time

Ends his time

Hesiod. op.
& dies.

1 Thes. 5.
Heb. 6. 19.

Rom. 8.

2 Co. 5. 2.

Job. 6. 4.

Job. 14.

Some hope remaineth in the crooked and broken vessel, which as a helmet keeps him from blows, as an anchor holds the ship both sure & steadfast, that it be not dashed by the winds upon some shelves or rocks, as a cork holds up above the waters, that he sink not, and in a word makes him resolve with himselfe, not to be quite dismayed, nor utterly discouraged at these calamities which are befallen him, being such as are not worthy of the glorie, which shall be revealed, but with patience to wait when his landlord will come, and put him out of this earthly house, and cloth him with that house which is from Heaven, *All the days of my appointed time will I wait till my changing shall come*: As though he had said, the Arrows of the Almighty are in me, and the venom thereof doth drink up my spirit, and the terrors of God fight against mee, which makes me I confesse to send forth some unfavourie speeches, yet they shall never quite discourage me, nor deprive me of my hope, which shall be accomplished after this fleshly Tabernacle shall be destroyed; for I am sure that my Redeemer liveth, and that I shall see him even with these eyes, and no other for me, and in this hope and confidence I will patiently wait and expect, not for a short time, but even all the time that my soul shall continue in this Tabernacle (which cannot be long) for that houre when this body shall be dissolved, and the Spirit shall returne unto God that gave it, *All the dayes, &c.*

In which words wee may observe and learne these Lessons,

1. That every man hath an appointed time by God, which he cannot passe, *mine appointed time.*

2. That a mans life is not long before he come to his full period *dayes*

3. Seeing the time of mans life is limited, we ought alwayes to waite, and provide our selves for death; *I will wait.*

4. We are not to waite some part, but all our life long, *All the dayes.*

5. That death to the godly and regenerate, is but a change or a passage to a better life, *my changing.*

These shall be handled in their severall order, but first I will speake a little of the connexion of this latter part, with the precedent part of this verse. In the former he proposed this question, *If a man dye shall he live again?* not as one denying the resurrection of the body, but (as I take it) as a fleshy man not fully perswaded, but somewhat doubting of the truth hereof, as in the tenth verse of this chapter, *man is sick, and dyeth, and man perissheth, and where is he?* As if he should have said, is it impossible that a man shall dye, and be turned to dust, and eaten up of worms, and turned to grasse, and goe as it were a progresse through a beasts bodie. shall be revived and live againe, *if a man dy shall he live againe?* The spirituall man which prevaieth against the flesh, makes this reply, that though he doe not see any naturall reason for it, yet he will believe it, and he will defend the conclusion, *maugre all the premises that can be brought against it, All the dayes of mine appointed time will I waite till my changing shall come.*

Whence this note doth naturally arise;

That in this life, in the regenerate man, there is a combat and consist betwixt the flesh and the spirit.

A naturall man of himselfe is like a heaieve bodie, which in a well disposed medium, moveth downwards of it self without resistance, he goes downwards without violence, nay, *præcipitat non descendit*, he throwes himselfe downe as Sathan would have perswaded Christ to cast himself downe from the Pinacle of the Temple, and doth not descend downe by staires; but a regenerate and spirituall man, as he cannot easily fall downe, being holden up with the two wings of faith and hope, so can he not easily ascend, being pressed down by a weighty burthen too heaivy for him to beare, he is like to the Gyant under *Sicily*:

Ovid. Metam.
lib. 5.

*Nititur ille quidem pugnatq; resurgere sæpe,
Dextra sed Ausonio manus est subjecta Peloro,
Læva Pachine tibi, Lylibæo crura premuntur
Æsna caput*

Upon his right hand lye presumptuous sins, upon his left, honour and feare, upon his feet and thighs the lusts and affections of the

the flesh, upon his head blindness and ignorance, doubting and unbelieve, so that oftentimes *the good which he would, that he cannot doe, but the evill which he would not, that he doth*: or he may be compared to a man that swims against the stream, with much ado he gets upward, but if he misse the stroke, the streame carryeth him back again, or to one which ascendeth up to the top of a Hill, with a burthen on his back, much panting and sweating hath he before he can get up, and if his foot chance to slip, so heavie is the load on his back, that he will hardly recover himself without a fall: the spirit strives against the streame, to swim up to the fountaine of goodnesse, and the flesh strives to beat him back, and as it were with an easie tyde to carrie him down into the Ocean of sin and iniquitie: the spirit strives to creep up the hill, upon hand and foot, as *Jonathan* and his armour bearer did between the two rocks, *Boaz* and *Semei* when they went against the *Philistims*, but the flesh striveth to beate him backward, and to tumble him down like *Nebushadnezzars* stone from the top of the mountain; so that it fareth with a regenerate man, as it did with *Rebecca*, when she was with Child, the flesh and the spirit fight and struggle one with another, as the Children did in her womb, so saith the Apostle *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to another*: so that wee cannot doe the thing which we would, which is not so to be understood, as though the body fought against the soule, or that these two the flesh and the spirit were locally separated, for as the flesh is partly spirituall, so the spirit is partly carnall, these two are mingled and joyned in both body and soule. and in every part and facultie thereof; In the understanding, there is knowledge mixed with ignorance and blindness, there is spirit mixed with flesh: in the Will there is a willing and a nilling: in the affections there is a desiring and forsaking of that which is good, as *Medea* in the Poet had between naturall reason, and carnall appetite.

1 Sam. 14.

Dan. 2. 45.

Gen. 25. 22.

*Video meliora proboq;
Deteriora sequor;*

The reason is manifest: For as a Child becomes not a perfect man

Reckerm.
Syst.

in an instant, but groweth by little and little; So after our regeneration, when we are new born of water and the spirit, wee become not presently strong men in Christ Jesus, but wee grow dayly in perfection, wee ascend as it were up *Jacobs ladder*, wee climb from one degree or staire of perfection to another, till all imperfections be removed from us. For howsoever justification be *actus individuum & simul totus*, as a judicious writer truly aver- Justification is an individuall act, and admits of no degrees, yet sanctification comes by parts and degrees, for it fareth with him as it doth with cold water when it is made hot by fire, as the cold is by degrees expelled, so is the heate brought in by degrees, *omnis remissio est per admissionem contrarii*: In like manner, as the old man, which like the earth is cold, perisheth, so the new man, heated by the fire of the spirit, quickneth and reviveth; and again, as there is a struggling and mutuall conflict, and encountering betwixt the the contrary qualities,

Frigida cum calidis pugnant, humentia siccis.

One indeavouring to captivate and destroy the other: so it is betwixt these two, the spirit indeavoureth to conquer the flesh; but like a naturall agent *agendo reparatur*, it suffereth blows of the flesh which rebelleth against it, and leadeth it captive to the law of sinne, only here is the difference, that two contrary qualities may be so tempered, as that a mean consisting of both, and not specifically distinguished from both, may be produced of them, but the flesh and the spirit will never make one, and therefore the spirit saith to the flesh, as *Alexander* did to *Darius*, who offered him half of his kingdome, so that he might quietly enjoy the other half, but as one world cannot have two suns, so one kingdom must not have two kings, and therefore 'twil endeavour utterly to dispossesse the flesh, and depose it from its estate which it holdeth in man, as *Alexander* did to depose *Darius* from his kingdom; it can no more live in agreement with the flesh, then *Sarah* could with *Hagar* and her sonne, and therefore it saith as she did to *Abraham*, *Cast out this bond-woman, and her sonne, for the sonne of the bond-woman may not be heire with my sonne Isaac*: Of heate and cold may be made one individuall quality which wee call like-warme, but the flesh and the spirit cannot be mixed. no Christian

Gen. 21. 10.

Christian may be luke-warm, for such will Christ spue out of his mouth. Thus you see that so long as a Christian remaineth in this world, so long there is a contention betwixt the regenerate and carnall part, the flesh which like a *Zopyrus* keeps within the wals of the City, is ever ready to betray him unto his enemies hands; it is to him as the *Canaanites* were to the *Israelites*, thorns in their eys and pricks in their sides, so that a Christian may say of it as *David* did of *Absalom* *Even my sonne which comes out of my bowels seeks my life*: or take up that complaint which the Prophet doth elswhere; it is not my open enemy that doth me this dishonour, for then peradventure I could have borne it, neither was it mine adverfary that did magnifie himfelfe againft me, for then peradventure I could have hid my felfe from him, but it is thou my guide and mine own familiar friend (my flesh) which eateft my bread, that lifteft up thy heele againft me; on the other fide the Spirit feeks to root out the earthy affections and lufts of the flesh, as the *Hebrews* by little and little rooted out the *Canaanites*, it feeketh to repress this rebellion, as *David* did the plots of his son *Absalom*. Experience we have in the main pillars of the spirituall Temple; *David* a man after Gods owne heart, so moved at the prosperity of the wicked that he begins to say, that certainly he hath cleansed his heart in vain, and washed his hands in innocencie, there is a carnall *David*, which make his feet almost to goe, and his steps well-nigh to flipe, but when he goeth in the Sanctuarie of God, then he understandeth the end of these men; there is spirituall *David*, which makes him condemn his former thoughts and speeches; so foolish was I and ignorant, even as it were of a Beast before thee. *Peter* who sometime was so confident as to continue true unto his Master, that he made protestation, that if all should deny him, yet he would never doe it, presently after he begins to follow afarre off, and anon after the rock of *Peters* faith, is so shaken with the voice of a damofel, that he begins to curse and sweare, that he never knew him; but presently again at the crowing of a Cock, the spirit is awakened, and goes about to take some avengement of the flesh, he went out and wept bitterly; who more strong in the spirit then *Paul* was, in zeale fervent, in labours abundant, in nothing inferiour to the chief Apostles, and yet he hath given him a prick in the flesh.

Apo. 3.

Herodot.

Pfal. 73. 13.

Mat. 26.

2 Cor. 2.

- Rom. 4. 23. flesh, the Messenger of Sathan to buffet him, which makes him say when he would doe good, evill is present with him, and that he finds a Law in his Members, rebelling against the law of the mind, and carrying him captive to the law of sinne; and good reason it should be so, for if the spirit should so domineer over the flesh, then there were no resistance and reluctance, then would we not have an earnest and longing desire, to be out of this world,
- Revel. 22. 22. we would not with the faithfull say, *Come Lord Jesus, come quickly*, we would not desire to be cloathed with our house which is from Heaven, but would say as Peter did, *Master, it is good for us to be here*. To end then; that wee should long after our future perfection, when corruption shall put on incorruption, and mortality shall be swallowed up of immortality, we find this conflict in our own bowels, that we may be wearie of this present state, and say as *Rebecca* did, when *Esaue* and *Jacob* struggled in her womb, *if it be so, why am I thus?* Only here is our comfort, that though the flesh be still lusting against the spirit, and we have more flesh then spirit, for flesh is like to *Goliath*, & the spirit is like to little *David*; yet the spirit shall be in the end sure to prevaile, as *David* prevailed against *Goliath*, for though it be little in quantity, yet it is fuller of activity, as a little fire hath more action (though lesse resistance) then much earth: for it fareth with these two, as with the house of *Saul* and *David*, the spirit like the house of *David*, waxeth stronger and stronger, but the flesh like the house of *Saul*, waxeth weaker and weaker, it is with them as it was with *John Baptist* and Christ, I must decrease (saith *John*) but he must increase, the flesh which like *John* is before, it must decrease, but the spirit which like Christ comes after, whose shoe latcher the flesh is not worthy to loose, it must grow and increase, and this is plain, and of this place; for whereas the flesh objecteth, that man is sick and perisheth; and where is he? and again, *If a man dye shall he live again?* the Spirit replyeth, and puts the flesh to silence, *All the dayes of my appointed time will I waite till my changing shall come*.
- 2 Sam. 3. 1. Is it true beloved Christians, That the Children of God, yea

Use 1.

even in such as have obtained the greatest perfection that a meer man hath obtained in this life, there is reluctance between the flesh and the spirit: Oh then let as many of us as long after life, and

and desire to see good daies, even life everlasting, and daies which never shall have an end: Let us, I say, labour to subdue this Rebel, and bring it into subjection to the Spirit; for it is the Spirit that quickeneth, the flesh will profit nothing: The flesh is like *Caligula*, (who as *Tacitus* saith of him) was a good servant, but an ill master: It will be a good servant if we keep it in subjection to the spirit, but it will be an exceeding bad master if it once get the upper hand; and it will use the spirit as the *Scythians* servants dealt with their masters, who when their masters had for many years warred in the Southern parts of Europe and Asia, in the mean time married their wives, and got possession of whatsoever they had; and therefore we must use it as these *Scythians* used their servants, who when they could not prevail against them with open war, at length handled them like servants and slaves, took rods and beat them, and so recovered their ancient possessions. We must not proceed against the flesh as against an equal enemy; but we must use rods and scourges, we must chasten and correct it, and so bring it again in subjection to its lawful commander: It is like the dumb divel, which could not be cast out but by prayer and fasting: we must implore the assistance of Gods spirit (being of our selves unable) that we may be strengthened and enabled to overcome it; we must by fasting withdraw its food wherewith it is nourished; I do not mean only our meat and drink, but all worldly delight, and enticing allurements to sin: wanton and idle spectacles they be food of our carnal eyes, these we must withdraw away, and with *Job*, *Make a covenant with our eyes that we will not look upon wantonness*; foolish and undecent speeches be the delight of the tongue; those we must remove away, and pray with *David*, *Set a watch, O Lord, before our mouths, and keep the dore of our lips*: In a word, whatsoever will be an incitement to sin, and is like to strike fire in the tinder of our corrupt affections, that must be debarred, and kept from them. Let us then use the flesh as the enemy useth a besieged City, observe and watch the by-ways, that there be no intercourse, or secret compact between it and Sathan, that there be no provision carried by Sathan and his vassals into it, that so it may be enforced to yeild it self, or as the Hunters use Mole and Foxes in the earth, stop the passages that through hunger it may

Tacit. Annal.

Just. l. 2.

Mat. 17.

Job. 33.

be

be at last inforced to come out, and leave its habitation; otherwise, if by excessive eating and drinking we nourish it, if by gorgeous and costly attire wee deck it, if by epicureous and voluptuous delights wee pamper it, what doe we but arme our enemies against us, and *Goliath* like, give him a sword for the cutting of our own throats.

2. Use. Againe, Is it so, that in the regenerate so long as he remaineth

in this earthly Tabernacle, there remain not some few reliques, but many fragments of the natural man, so that there is a combat between the flesh and the spirit? where then be the Papists which maintain justification by works? *Can a clean thing come out of that which is unclean*, saith *Job*? and can our minds wils and affections

Job. 14. 4.

wherein the flesh and the spirit are mixed together, produce any effect which is not impure and imperfect? and therefore farre short of that perfection and righteousnesse which is required by the Law, I do not say that they are sinnes (that is but a slander of the Papists) but they have some degrees of sins and imperfections joyned with them, the best corne that groweth in our fields, hath some grains blasted, the best fruits that we can bring forth, are in some part rotten, the best gold that we can show, is much mixed with dross, and cannot abide the touchstone, it is an easie matter I confesse, for a sinfull and unregenerate cloysterer, to say somewhat for the dignitie of workes in justifying a man, but when we enter into an examination of our own consciences, and find so many sins and imperfections lurking in every corner of our hearts, it will make us crie out with *Bernard*, *meritum meum miseratio domini*, my merit is the Lords mercie; and again, *sufficit ad meritum, scire quod non est meritum*. Nay if we look up unto God,

Ber. sup.
Cant. sect. 6.

Job. 9. 2.

and consider him not as a mans brain considereth him, but as his word describeth him unto us, with whose brightness the stars are darkned, with whose anger the earth is shaken, with whose strength the mountains melt, with whose wisdom the crafty are taken in their own nets, at whose purenes, all seem impure, in whose sight the heavens, nay the very Angels are unclean; we must needs confesse with *Job*, that if we should dispute with God, we could not answer him one for a thousand, and confesse that he found no stedfastness in his Saints, yea and when the heaven is impure in his sight, much more is man abominable and filthy which drinketh

drinketh iniquitie like water, and therefore pray unto him with David, that he will not enter into judgement with us, because in his sight shall no man living be justified; but I must leave this point, and come unto the second, *All the dayes of my appointed time, &c.*

Job 15. 15, 16.

Psal. 143. 2.

2 Doct.

Every man hath an appointed time by God which he cannot passe: Though Adams wildome was such, that he could give names to everie creature, according to their nature, yet he forgate his owne name; because of his affinitie between him and the earth, the sons of Adam are like their father, they are witty enough about the creatures, but they quite forget their own names and their natures too, and this is the cause why they be so holden with pride, and over-whelmed with crueltie, they will contend with Nebuchadnezzar in Isa. to advance themselves even above the stars of God, and to match their Grand-father the first Adam, who though he was made of the earth, would with the wings of pride soare into heaven, and care little for being like their elder brother, the second Adam, which from Heaven came unto earth, and took upon him our infirmities and miseries, but let them secure themselves never so much, the tide will tarrie for no man, for their Father eat *sovere grapes*, and his childrens teeth are set on edge, their Father for eating a grape of the forbidden Vine, had this sentence pronounced against him, Unto dust thou shalt returne, and his children shall be lyable to it, till heaven and earth be removed, and there be no more death. The tender and dainty women, which never adventure to set the sole of their feet upon the ground for their softness and tenderness (as Moses speaks) have a day appointed when their mouths shall be filled with mould, and their faces which they will not suffer the sun of the Firmament to shine upon, lest it should staine their beantie, shall be stined with that earth which they scorned to touch with the soles of their feet; those rotten posts, which spend themselves in whitening and painting, as though they would with Medea recal their years, or with the Eagle by casting their old bill, renew their youth, have a day set them, in which deaths finger shall but touch them, and they shall fall in pieces and returne to their dust; those

Gen. 3.
Revel. 21.

Deut. 28.

those which cloth themselves with linnen, and build them houses of Cedar, and add house to house, and land to land, as though they should continue for ever, or at the least as if their journey to the heavenly *Canaan*, lay all by land and nothing by Sea, have a determinate time, when their unsatiable desires shall be content with a *Golgotha*, a place of dead mens skulls, a little part of a potters field, asmuch as will serve to hide and cover their earthen vessel :

*Cui satis ad votum non essent omnia terra
Climata, terra modo sufficit oïto pedum.*

Job. 14. 5.

Are not his dayes determined (saith *Job*) the number of his monerhs are with thee, thou hast appointed his bounds which he cannot passe; it is not nobility of Parents, nor wisdom, nor comelineſſe of person, nor strength of bodie, nor largeneſſe of dominions, that can lengthen the thred of a mans dayes.

*Pallida mors aequo pulsat pede pauperum tabernas
regumque turres.*

Hor.

Deaths Arrow will as soon pierce the strong Castle of a King, as the poor cottage of a Countie Swain be thou more zealous then *Moses*, or stronger then *Sampson*, or beautifuller then *Abſalom*, or wiser then *Solomon*, or richer then *Job*, or faithfuller then *Samuel*.

Ira tamen restat Numa quo devenis & Ancus.

This is the conclusion of all flesh, at the time appointed thou must dye, & yield thy body to deaths Serjeant to be kept Prisoner in the Dungeon of the earth, till the great Assizes which shall be holden in the clouds at the last day; the conclusion is most certain, howevsr the premises be most fallible and doubtful, I say not, that the time of our lives are equally lengthened; or that the dayes our life consist of like houres, some see but a winter day, and their breath is gone, some an *quinoctial* day, and they live till their middle age, some

some a long Summers day, and live till old age, all of them with the Beast called *Scorpion* shall be sure to dye at night; the course of mans life is like the journey of the Israelites, from *Egypt* to *Canaan*, some dye as soon as they are gone out of *Egypt*, some in the middle way, some with *Moses* come to the edge and borders of *Canaan*, some indeed with *Caleb* and *Josua*, enter the promised Land alive, such as shall be living at the last day, but this is without the ordinarie course, and beyond the extent of the statute enacted after mans transgression: to say nothing that their change shal be equivalent with death, that it may be as great a question whether their bodies be the same which they were before, as it was amongst the *Athenian* Philosophers, whether the Ship wherein *Theseus* sailed to *Crete* to kill the *Minotaur* was the same when the decayed parts of the ship were repaired with new planks, till at length none of that wood was left, that furrowed the Sea between *Athens* and *Crete*; the rest which are without this compasse, have an hour assigned them, when they must leave their bodies in the Wilderness, but then be carefull of their health, use recreation, observe dyet, seek to the Physitian, all these as they will not add one cubit to their stature, so can they not add one minut to their appointed times: Indeed *Hezekiah* had fifteen yeers added to his dayes, but this was not by the help of man, but by his immediate power which turneth man to destruction, and again he saith, *Come again ye sons of Adam*: and again it was not added to his appointed time, (for as God is not as man that he should lye, so is he not as the son of man that he should repent) but it was added to that time wherein by the course of nature the thred of his life should have been broken, the thred of nature is tyed to the foot of *Jupiters* chaire; for as it is with the fruits, thise which are not pulled off the trees when they are ripe will fall themselves, so it is in men, those that are not by force taken away, by the course of nature drop down themselves: that axiom in natural Philosopie is true, that every thing is resolved into that whereof it is composed, which made *Anaxagoras* to say, when he heard his sonne was dead, I knew still that I had begotten a mortall man; and *Epictetus* when walking

Cicer. lib. 10.
Tusc. Quast.

Plut. in Thest.

Psal. 90.

Cicer. de
senect.

walking one day into the fields, he saw a woman break an earthen pot at the Well, and going abroad the next day, he heard some Children weep for their Father that was dead; when he came home, his speech was this, *heri vidi fragilem frangi, hodie vidi vasaleum mori*; it is no greater matter that a mortall man should dye, then that an earthen vessell shall be broken; if any man should doubt of the certainty hereof, I would say unto him as Bildad said to Job, *Inquire I pray thee of the former age, and prepare thy self to search of their Fashions* (for wee are men of yesterday, and are ignorant, so our dayes on earth are but as a shadow) will not they teach and tell thee, that all flesh is grasse? How many millions have lived before thee, and where are they? *Omnis hac magna vagabunda terra terris, vivit ad manes*; so that I may say with Is. know ye nothing? have ye not heard it? hath it not been told you from the beginning? have ye not understood it by the foundations of the earth? he sitteth on the circle of the earth, and the Inhabitants thereof are as grasshoppers, he bringeth the Princes to nothing, and maketh the Judges of the earth as vanity, as though they were not planted, as though they were not sown, as though their stock took no root in the earth, so he bloweth upon them and they wither, and the whirl-wind shall blow them away in stubble, *Isa. 40.* Out of which place is plain, that as God hath set every man his limits and bounds, which he cannot passe, which was my first collection out of the second part of my division (*mine appointed time*) so it is evident likewise, that this time is but short which is my second observation (*dayes*).

a Doct.

To this purpose it is that *Moses* saith; *teach me O Lord to number my dayes*, if he had said moneths, they had been but the passing of the sun through a sign, or yeeres, they had been but a few revolutions of the swift running Giant, through the *Zodiack* quickly gone; but yet to shew unto us the momentarie shortness of our lives, he expresseth them by dayes, which if they be naturall, they contain but so many turnes of the heavenly upon the axle-tree of the world, or artificial, they contain but the remaining of the sun in our Horizon, which seemeth to be *David's* meaning, when he saith, that

Job. 8. 8.

Isa. 40. 21.

Nal. 19. 6.

that God hath made his dayes as it were a span long, a short winter day, he makes but a little fragment of a circle, and then presently the fun of his life is down; as the Lord liveth (said he unto *Jonathan*) and as thy soule liveth, there is but a step between me and death; he meant in that place that he was dayly in danger of his life, by reason of *Saul*, which never ceased from persecuting him: though there were no persecuting *Sauls* in the world (as there are too many) yet with *David* as many as are sprung from the loyns of *Adam*, have but one step between them and death, it is neerer unto them then their clothes on their backs, they carrie it about with them in their fowne bosoms, and though it presently get not the masterie, yet Serpent like, it is still nibbling at their heels, and will never leave tripping them till it hath brought them to the ground, *Prima que vitam dedit, hora capssit*. The first houre that they began to breath, but an inch from Sen. *MF* the thred of their life: if a mans bodie were made of Adamant or steel or brasle the wicked Echnick needed not to have exclaimed against God, that the Raven and the Hart, and the *Phenix* should live so many ages, whereas the life of a man like a Weavers shuttle, or swift post is presently gone, for though they should come at length to a full point (as the flint will at length be broken, and brasle and steel cankered and consumed) yet they should first passe so many ages, that they could not say with *Jacob*, few and evill have our dayes been? but alas they are but of a glassie mettrall, the least fall will crack them, they are of potters clay, the least knock will break them, so that we may say to death with him in the Tragedy.

*Parce venturis, tibi mors paramur
Sic licet segnis properamus ipsi.*

Loc. Cit.

Hence it is that mans life is counted as as a buble of the water, a vapour, a smoake, a dream, a spanne, a tale that is told.

And are these things for hence then we might first learn not to put our trust and confidence in man, as though he were able to prolong our dayes, for let him be as tall as the sons of

of

of *Anak*, or mightier then *Og* king of *Basan*, whose bed was of Iron, or more terrible then *Goliath*, which so affrayed the *Israelites*, that they durst not come neer unto him; yet he cannot deliver his own, much lesse thy bodie from the grave, or make an agreement unto God for it, he is but a man whose breath is in his nostrils, and shall be sure though he be the mightiest potentate in the world, to heare *Nebuchadnezzars* sentence against him; O man to thee be it spoken, not thy kingdom only, but even thy life is departed from thee: but to trust in him with whom the Inhabitants of the earth are reputed as nothing, and who according to his will worketh in the inhabitants of the earth, and the Army of Heaven, and none can stay his hand, or say unto him, why dost thou so, it is he that hath limited our lives, and set bounds to our dayes, which we cannot passe.

2. Use.

3. Use.

Again, hath God limited our lives, and given Bars to our dayes, as unto the Seas, saying, hitherto shall ye goe, and ye shall go no further, then I might put you in mind, to beware of two dangerous rocks, upon which many unheedfull Saylers have split their Ships: the first lyes on the left hand, that we relye not too much on the outward meanes, for that were to trust in man and contemn God: the second on the right hand, that because our years are determined we neglect not the ordinarie meanes, for that were to tempt God, we must not think that wee can keep our selves in prison, when we are called to the Bar, nor yet must we breake the Prison, before the Goale deliverie. *Asa* sought to Physitians and dyed; *Hezekiah* sought not, and had fifteen yeers added to his dayes; the one sought to the Physitian, and not to God, the other to God, not to the Physitian: we must joyn them both together, or else we shall make a fallacie or paralogsme in Christianitie, which Logicians call, *a bene divisio ad male conjuncta*; for we may with *Asa* use the Physitians, but farre more with *Hezekiah* seek unto the Lord.

3. Use.

But the third and last use is this, that seeing mans death is appointed, yea, and that it must be shortly, wee make use of this short time, and not wastfully mispend this golden opportunitie; it was *Apelles* his custom not to let any day slip, without

without drawing of some lines with his pensil; and it was Pythagoras his rule to his schollars, that they should never suffer their eyes to sleep at night, till they had taken a diligent survey of all their dayes labour, no more should we let one day passe without using of that talent which God hath given us, nor suffer our eyes to sleep, nor our eye-lids to slumber, nor the temples of our head to take any rest, before we have taken a strict account with our selves, how we have bestowed the day past, alwaies waiting and expecting that day, when we shall pay our Grand-mother her due,, which is the third note I observed, *Scilicet,*

———*Ultima semper*
Expectanda dies homini est———

We should ever expect our last houre, when we must make our account to God, that whether he call us to a reckoning at evening or at morning, or at mid-night, we may have our accounts ready: when we see a vapour drawn up by the heat of the sun, when we see the smoak ascend up the Chimney, when we see the Post coursing on the way, when we see a glasse broken, when we heare a blast of wind, when we put off our clothes, when we lye down to sleep; when we dream a dream; we should still remember the shortnesse and uncertaintie of our lives; that they are like vapours quickly consumed, like smoak presently vanished, like a Post in a moment passed, like a wind shortly ceased, like a glasse presently cracked, like our clothes quickly sullied, like a dream in an instant perished, so that it is as strange that we should not remember it, as that wee should not remember the number of our fingers, or with *Corvinus* forget our owne names; but alas we see this, and yet we will not see it, we know it well, and yet we will not consider it, we are sure that death will shortly knock at our doores, and yet wee will say unto our selves, as *Peter* did unto Christ, pittie thy selfe, this thing shall not happen unto thee: we will perswade our selves of our lives, as the false Prophet perswaded the Jewes of the safety of their Citie, when the enemy was ready to surprize it. This City shall not be delivered into the hands

Jer. 8. 7.

Eccl.

C. Philip.

Mor.

hands of the King of *Babel*, we can build our houses, plant our trees, sowe our fields, gather our fruits into our Barns, for those things we can observe a fit season, but yet the ordering of our lives, the salvation of our souls, as though they were trifles not worthy the looking into, we post them off to our better leisure. Surely the *Stork* in the aire knoweth her appointed times, and the *Turtle*, and the *Crane*, and the *Swallow* observe the time of their coming, and yet man will not remember the time, when he must come to his particular judgement, when he must leave these toys which he makes his chiefest delight, and say I have no pleasure in them. When wee see a man dye, we remember our mortality, but we have no sooner put him in the grave; then we have buried in the earth of oblivion the remembrance of our own death, we are no sooner in our own houses, then we return to our old sins, the swearer to his blasphemie, the wanton to his pleasures, the Usurer to his unlawfull gaining, the Drunkard to his vomit, every one to his old wayes, not one will think with himself that he may be the next which shall be turned out of the doores. We count that rich cormorant in the Parable a right fool (and so he was indeed) who when his field brought forth abundance of fruit, determined to pull down his barns, and make them greater, and then to say to his soule, take thy rest, not remembering that even that night his soul might be taken from him, *demiror te Antoni* (said *Paulie* to *Anthonie*) *quorum facta imitatorum exitus non perhorrescere*; and is it not as strange, that we should imitate this Cormorant in his life, and not think upon his end; we sleep and secure our selves with the old world, and never remember a flood which is ready to sweep us all away; we remember well the former part of the *Epicurus* sentence, *let us eat and drink and be merry*, but we forget the latter end, *ed morrow we shall dye*; we do not remember that every one hath a Serjeant at his elbow ready to arrest him, and to say,

*Enisti satis, edisti satis, atque bibisti,
Tempus abire tibi est.*

Thou hast eaten and drunken thy pleasure thou must now be gone. Beloved Christians, do ye desire the salvation of
your

your own souls? I know ye desire it, oh then bestow not this short time, which the Lord hath lent you here in the Land of the living in chambering and wantonnesse, in luxurie and riotousnesse, in strife and envie, in oppression and covetousness, but use it to the glorie of God, that when ye shall goe hence, and be no more seen, ye may be received into everlasting habitations. The Lord could take your souls from you before ye depart this place, if ye depart in safetie, before ye come into your houses, or before you goe to bed or before you rise in the morning, but if you enjoy today, and to morrow, and the next day, despise not the riches of his bountifullnesse and patience, and long suffering, knowing that his bountifullnesse leadeth you to repentance. Be not like to the wicked *Iob 21.* which take the Tabret and Harpe, and rejoyce at the sound of the Organs, and spend their dayes in wealth, and then suddenly goe down into the Grave. Nor like those in *Ecclef. 9. 12.* which do not know their time, but like fishes which are taken in an evill net, and like birds that are caught in a snare, so they are snared in the evill time, which falleth upon them suddenly; nor like the evill servant in the Gospel, which saith in his heart, my Master doeth deferre his coming, and begins to smite his fellow-Servants, and to eat and to drink with the drunken, lest death come upon you in a day when ye look not for it, and in an houre that you are not aware of, and cut you off, and ye receive your portion with Hypocrites in the Lake that burneth with fire and brimstone, where shall be weeping and gnashing of teeth. Blessed is that man, whom the Lord when he calls him from hence, shall find waking, but woe, yea thrice woe be to that man, whom the Lord when he cometh, shall find sleeping; verily I say unto you, it had been good for that man, if he had never been borne, wherefore once again I say, use this golden opportunitie to the honour of your God, redeem the time because the dayes are few, not for a day, but even all your dayes, which is the fourth note, and which I can but touch, let it be your care, not how you may be rich in this world, but how you may be rich unto God, not rich in goods but in goodnesse, let your

Rom. 2.

Job 21.

Ecclef. 9. 12.

Mat. 24.

4. Note

chief study in this life be how he may be saved in the life to come. Alas it was but a cold comfort to Adrian the Emperour when he was readie to dye, to jest with his soul doubting what should become of it.

Charionis
Chron.

Animula, vagula, blandula, hospes comesq; corporis, que nunc abibis in loca? Pallidula, rigida, nidula, nec ut soles dabis jocos.

What speeches but this, or worse then this can any expect will proceed from you in your sicknesse, when you are ready to leave the world, if in your health you have not studied to make your election sure; if in your life ye offer to God nothing but dregs, there is little hope you will set forth good wine at the houre of your death, late repentance is oftentimes counterfeite, never so accepted with God, we must blossom in the spring, if wee will bring forth fruit in harvest, it is no commendation to offer to the world and Satan the flower of our youth, and sacrifice to God the withered stubble of old age, to turn to God when we can scarce turn our selves in our beds, and to leave this world, when it is ready to take a farewell of us, wherefore have your loynes still girded about, and your lights still burning, and you your selves waiting and expecting, nay desiring not only for that time, when your souls and bodies shall be separated, but much more for that great day, when they shall again be united and conjoynd; let these and the like be each of your meditations and prayers: How long Lord, how long holy and true; as the heart desireth the water brook, so longeth my soul after thee O God, my soul is a thirst for God, even for the living God; when shall I come to appeare before the presence of God, into thy hands I commend my spirit, for thou hast redeemed me O Lord God of truth, yea thou art my helper and my redeemer, O my God make no long tarrying, but come Lord Jesus, come quickly.

5 Obr.

The 5th and last thing, which was observed out of these words was this, *That death to the Children of God is but a change to a better and more blessed state*: for so with Mercer and other learned Divines, I take the meaning of the words to be, when

when it is said my changing, and not to be meant of the resurrection as some would have it. Death is the wages of sinne. (saith the Apostle) *Rom. 6. 23.* not only a temporarie death which is a separation of the body from the soule, but an eternall death which is a separation both of bodie and soule from God; for so it was told our Grand-father, before he tasted the fruit of the forbidden tree, *whensoever thou shalt eat thereof, thou shalt dye the death*, seconded after the fact with this iudiciall sentence, *dust thou art, and unto dust thou shalt retorne*, *Gen 3.* and so by the transgression of our death reigned over all unto condemnation, *Rom. 6. 14.* But behold the abundant Ocean of the riches of the mercie, and bountifullness of our God, who by the balme of Christs blood hath so tempered this popson (that like Treacle which is made of venomous wormes) it becomes a preservative against poyson, and hath broken the teeth of this Lyon, that we may say with the Prophet, *the Lyon and the Lamb may dwell together*, hath taken the sting from this Scorpion, that we may even now in some sense say, *O death where is thy sting?* thus by the grace of God, the punishment of sin is to us turned, to a freedom from sin; it was said to our first Parents (saith *Austin*) thou shalt dye if thou sinne, now it is said to a Martyr, dye lest thou sinne; then it was said, if thou transgresse the commandement thou shalt dye the death; now it is said, if ye refuse to dye, ye transgresse the commandement; that which then was to be feared, that they should not sin, is now to be undergon lest they sin, then death was gotten by sinning, now justice is fulfilled by dying.

*Aug. de civin.
dei lib. 5. c. 4.*

Behold the great difference of death in the godly, and the wicked, to the wicked it hath the same force which before it had, to the godly it is like a sleep which resteth their bodies, and makes them more lively then before, to the ungodly it brings a taile or sting with it, and that is condemnation, to the godly it is as it were a Bee without a sting, to the godly it is *terminus a quo* of miserie and vexation, to the wicked it is the beginning of sorrow and damnation, to the ungodly it is Sathans Cart to carry them to Hell, to the righteous it is like

Elisba's

Use. I

Engels' Horle Chariot to mount them to Heaven, to the
 wicked it is Sathan's Serjeant to carrie them to Tophet, which
 is prepared for them, so the godly it is the Lords Messenger
 to remove them to their expected home; let then the ungod-
 ly feare and tremble when they heare of death, and let them
 use the means they can to put this evill day from them, as be-
 ing the beginning of their eternall woe and sorrow; but let
 the children of God be no more afraid to dye, then they fear
 a Bee without a sting, then they feare a sleep when their eyes
 are heavy, or they feare to be comforted when they are in
 miserie, or to be at home when they are abroad in a strange
 Country

FINIS.

TO
THE READER.

Reader,

IF the reverend Author of these Sermons had not been one of those, Qui male merentur de viribus suis (for so I shall take leave to expostulate with his modesty) his more then vulgar Abilities might have added much to the lustre of his Name, with which he hath hitherto dealt so unkindly as to detain it (though not in the shade, yet) at too great a distance from the Sun. Whilst he lived in the Universitie, he was a singular Ornament to the Colledge where Providence had bestowed him; and being thence called forth to a Pastorall Charge (under the * place which first welcomed him into the World) he was quickly taken notice of, as worthy of a more eminent Station in the Church, to which he was accordingly preferred, with the generall acclamations of all the knowing and pious Divines in the Diocesse, with whom (to say nothing of others, though of greatest note in that Precinct) for a comprehensive and orthodox Judgement, adorn'd with all variety of learning, he hath ever been held in greatest Estimation. As for these Sermons (some of which saw the light, and all have been delivered many yeares ago) they are able

Barton in
Westmer-
land.

The Epistle.

to speake for themselves. Their maine designe is to heale the
 Plague of the Heart, not the Itch of the Eare: Animis com-
 positus, non auribus. Here is good wholesome Friends set
 before you, and if your Palate be not ever licentious, you will
 have no cause to quarrell with the Sanger. What help sauer
 the Booke shall afford you in your spirituall negotiations, give
 God the glory, and the Author (I doubt not) hath his
 End.

THE READER

T. Tully

1660

the reverend Author of this Sermon
 had not been one of those Qui male
 morantur de vitibus suis (for he
 will take a far more profitable way
 than they) but would have been a
 true martyr, who would have
 lived of his Name, with which he had
 adorned himself inordinately, so to
 have been a great Blessing to the
 Church, and to the World. It will
 be found in the Catalogue, he was
 a great Ornament to the College where he lived, and
 being there called forth to a Rectoriall
 place, which first moved him into the
 Ministry of a more



LUKE

constant Station in the Church, to which he was
 preferred with the General Recommendation of all the knowing
 and pious Divines in the Diocese, with whom (to say no
 thing of others, though of great note in this Province) for
 a comprehensive and orthodox Judgement, whom I will all
 variety of learning, he hath ever been held in great Esteem
 and for these Sermons (some of which have been light
 and all have been delivered many years ago) they are able

Printed by
 W. Stanger
 at the
 Bottom



LUKE 12. 32:

Feare not little Flock, for it is your Fathers pleasure to give you the Kingdome.



CHRIST the Great Shepheard of our soules, being shortly to finish that for which he came into the World, the work of our Redemption, and to lay downe his life for his Sheep, and according to his corporall presence to have them, in the wildernesse of this World, where they should find *Amalekites* to encounter them, the Sonnes of *Anack* to impugne them,

fierce Serpents to sting them, Lyons and Beares, and Foxes, and Wolves, to devour them, and the very Wildernesse it selfe by its naturall barrennesse, ready to starve them; doth in the precedents of this Chapter, warne and arme them against all humane and mundane feares. Humane, from *Verse 4.* till the tenth. Mundane, from the tenth till this thirty second: both which if I be not mistaken, are by way of recapitulation wrapped up in the beginning of this Verse; *Feare not, &c.* And in the later part confirmed by an Argument, *a majori*, *For it is your Fathers pleasure, &c.* As if he should have sayd, My friends which have forsaken all and * followed me in the regeneration, though ye be as a flock of Sheep subject to wandring, unfit to provide for your selves things necessary, unable to resist the Wolves amidst whom ye are, though ye be little in the opinion and estimation of the World (being reputed the scum of the earth, the filth of the world, the outcast of the people, and of-scouring of all things) lesse in comparison with the world (being in respect of them, as the first fruits in respect of the Harvest, as the gleanings

1 Cor. 4.

in comparison of the Vintage) yet be not dismayed nor discouraged for any thing that the world will or can inflict upon you. for loe, he that was your enemy is now become your friend, he that had a Sword of vengeance drawne against you, will now fight for you, he that was a just and severe Judge, is now become your Father, because you are in me, and howsoever of your selves you have deserved no better then others. whom he hath left in that masse of corruption wherein all *Adams* Children lay Crowned: yet his good will and pleasure is such, that he will at length freely bestow upon you an inaccessible Inheritance in his Kingdome of glory; much more will he watch over you by his heavenly protection, provision, and direction in this Kingdome of Grace: *Feare not, &c.*

A Doctrine proposed by way of exhortation.

Which words divide themselves into two branches.

1. *Feare not little Flock,*
2. A reason or argument to confirme this, *For it is your Fathers pleasure, &c.*

In the first of these observe, 1. The object, *Flock*: 2. The quantity of it, *Little flock*: 3. An incouragement against feare.

In the second note these particulars: 1. The Grantor, *Your Father*: 2. The cause impulsive that makes him respect us, and that is his good pleasure, *and his will is that we should be at peace, Our Father is pleased*: 3. The manner of conveyance, by *Franck Almaine*, to give: 4. The quality and quantity of the gift; *a Kingdome.*

Ezek. 47.

Of each of which particulars, because I cannot now particularly discourse, for as much as they seem unto me like *Elisha's* Cloud, still bigger and bigger, or like the waters of the Sanctuary, deeper and deeper: I will by your patience, make the object of our serious speech, the subject of my speech at this time (*Flock.*)

The party to whom this speech is directed, are his Disciples, *Verse 1.* and *Verse 22.* those which he had picked and culled from amongst all the Sons of *Adam*, and effectually called to his grace, the Church without that was actually existent at that present; so that what is here spoken to them, is spoken to the whole

whole Church of God : They then were, shee still is, a Flock of Sheep, for that is meant as may appeare by conference with like places, *John* 10. 11. 16. 27. *John* 21. 15. *Matth.* 25. 33. *Psal.* 103. 3. Whence observe two things, 1. The quality of the members, in that they are resembled unto sheep : 2. The unity of the whole body, in that it makes but one Flock of Sheep.

Concerning the first, The Church of God is called a Flock of Sheep, not a Herd of Swine, nor a Kennell of Dogs, nor a Stable of Horses, nor a Fold of Goates, nor a Mew of Hawks, nor a Capine of Foxes, nor a Den of Wolves, nor a Puddle full of Toades ; because she must not wallow in the filthy mire of sin like Swine, nor bite one another like Dogs, nor be proud and stomachfull like Horses, nor stink in her corruption like Goates, nor be ravenous like Hawks, nor fraudulent like Foxes, nor cruell like Wolves, nor poysonfull like Toades, but in patience and sincerity, in meeknesse and simplicity in innocencie and humility, she must resemble a Flock of Sheep.

So then the ungodly miscreant that drinks iniquity like water, and is frozen in his own Dregs, and presseth the Lord with his sinnes, as a Cart is pressed with Sheaves, is a filthy Swine and none of Christs Flock. The backsliding Hypocrite, that like *Nebuchadnezzars* Image, hath a head of Gold and feet of Clay, a good beginning and a bad ending ; that with *Mundialis*, first offers a golden, then a silver, then a leaden Sacrifice ; and with the Gallathians begins in the spirit and ends in the flesh, is an unclean Dog licking up his own Vomit, and none of Christs Flock, the oppressing Land-lord, that wringeth, and squeezeth his Tenant like a sponge, and eates up their guts, and pulps the skin from the flesh, and the flesh from the bones, as the Prophet speaketh, is a ravenous Wolfe, and none of Christs Flock : The unjust Magistrate that siteth to judge according to the Law, and commandeth to smite contrary to the Law, and maketh his place a Monopoly for himselfe, is a wilie Fox and none of Christs Flock : The deceitfull Lawyer that hides the weaknes of his Clyents Cause, as the Panther doth the deformity of his head, when he would allure other Beasts to follow him, is a deceitfull Leopard and none of Christs Flock : The Priest and Jesuite, that harbours in every quarter of our Land,

Mich. 3. 2. 3.

Acts 23.

Plin. lib. 8.
cap. 18.

like the Egyptian Frogs, and goeth about to poyson the hearts of Christs Sheep, with the inchiaped cups of the *Italian Circle*, is a venomous Toade and none of Christs Flock: All those we wish to be removed and seperated from this little Flock, into their own proper Elements: The Sow to the Mire, the Dog to his Kennell, the Wolfe to his Den, the Fox to his Earth, the Leopard to the Wildernesse, the Toade to the stinking Italian Fennes where they be bred: And I pray God that you R, H. and others like unto you (I mean' zealous, godly, and watchfull Shepheards *mipmud*) might deal with as many of these as are incurable and incorrigible, as our Saviour dealt with the Gadarens Swine, when they were possessed with Devils, *Drive them into the Sea that they might be choaked in the waves*: or as the Legend fables Saint Patrick delt with the Irish Toades, or as the Welchmen used the *English* Wolves, root them out, that there might not one be left alive to worry the tender Lambs of this little Flock.

Matth. 8.

Give me leave in handling the first Point, to touch two or three properties of a Sheep, wherein every man must study to resemble her that will acknowledge Christ for his Shepheard:

1. She is *Sincera simplex & sine fraude pecus*. Simple without all guile and dissimulation.

2. Meek without all harme or offence:

3. Patient, without all desire of revenge:

Concerning the first; We must have this Sheep-like simplicity, and that in heart, in word, in deed, we must be plain and simple of heart, so we must be *wise as Serpents but simple as Doves*; *Matth. 10. 16*. Plain and simple in speech, for we must cast off lying, and speak every man the truth unto his Neighbour, *Eph. 4. 25*: Plain and simple indeed; for he that doth uprightly, and worketh righteounesse, shall dwell in Gods Tabernacle. *Psal. 15. 1, 2*

But alas where is that Sheep-like simplicity, that should be amongst us, where is that true *Nathaniell*, that true *Israelite* in whom is no guile: So far hath deceitful hypocrisie prevailed in mens hearts, that amongst all vocation, in Court and in Country, in Church and in Common-Wealth, dissimulation is now counted

ed a great part of policy, and it is grown a common Proverbe in our mouths, but much more in our practise, *Qui nescit dissimulare nescit vivere*. And this sheep-like simplicity is contemned and condemned for meer folly, and brutish stupidity, in so much that a sheep, a simple man, and a foole, are become *Synonyms*, all one in signification, to cog, to cloak, to fawne, to flatter, to speak what thou never thinkest, and think what thou never speakest. Oh these are high points of wisdom: And as under the fairest flowers, and greenest grass lye the most poysonful serpents, so oftentimes under the fairest and sweetest tongues, the most poysonful and deceitful hearts. Briefly, men so live, as if our Saviour had not given this Commandement, *Be wise as Serpents, and simple as Doves*: but, *Be wise as Doves, and simple as Serpents*. They relemble the Dove and the Serpent too, but in contrary qualities, the Dove in knowledge, the Serpent in simplicity; for knowledge (I mean saving knowledg) it is as far from them, as the Dove is from being a great States-man, or wise Politician: and for plain and honest simplicity, it is as proper unto them, as it is to the wilie and winding Serpent: to that it is plain there is no truth in their hearts and reynes.

Now if the fountaine be polluted, is it likely that the streame will be cleane? If the root be bitter, will the fruit be sweet? If the house be full of smoak, will the chimney be faire without? If the Clock be out of tune below, will the Bell strike right above? If the heart be full of deceit and hypocrisie, will there be truth in our words? Surely no, *For of the abundance of the heart the mouth speaketh*: And no marvail therefore, seeing we dissemble with our double hearts, if that be true also which immediately goes before, *They speak deceitfully every one to his neighbour*.

And as simplicity is banished from our hearts and tongues, so from our actions, as we have double hearts, & double tongues, so we have double hands, and love double dealing. So that we may cry with David, *Help Lord, for there is not a godly man left, the faithfull are minished from amongst the children of men. They speak deceitfully every one to his neighbour, they do but flatter with their lips, and dissemble with their double heart*, Psal. 12. 1, 2.

And here I could be well contented to break off this point, and passe to another, without descending to any particulars, but that

I see

Matth. 7.

I see two sorts of men so directly in my way, that I must needs salute them before I goe; both which, although they converse and live amongst the Lords sheep, yet in nothing, save in the outward appearance they resemble sheep: *Beware of them, for they come to you in sheeps cloathing, but inwardly they be ravening wolves.* Or if they will needs be called sheep, I will be so bold as call them as they deserve, *Rotten sheepe.* *Introrsum turpes speciosus pelle decora,* their hearts are rotten, they are wholly corrupted, they have nothing but a faire sheeps-skin to cover and conceal their inward deformities from the eyes of the world.

Matth. 8.

The first is he that wears a vizard of Religion; the other, that under a cloak of Law, and consequently of Justice, worseth his owne private intendments with the losse and hinderance of other men. The first shrouds himself under God, the second under the King, both damnable hypocrites: and seeing the Scripture will warrant us to call every hypocrite a Fool, we may call the first of these Gods foole, and the second the Kings. To speak a little of either of these by themselves: the first is our Scatute-Protestant, our indifferent *Apelles*, our hollow-hearted Interimist, our lukewarm Laodicean; which howsoever he make an outward shew and profession of Religion, yet he counts no more of it, then the Gaderens did of Christ, who made more reckoning of their swine then they did of him: And this man rather then for Christs cause he should lose a swine, hee can be contented that Christ should part out of his Coasts. He will make an outward shew to the world as if he did love and reverence the truth: he will perform the outward works thereof as farre as the law of man binds him, but all without a simple and sincere heart, only upon some sinister respects, and indifferent considerations. As 1. because he will not be singular, but desires to live in unity with the people with whom he converseth. 2. For feare of humane Laws. 3. Religion is to him as a faire Cloak to a beggerly Swaggerer, it hides his rotten rags, and keeps him from wind and weather. 4. Peradventure it serves him as a ladder to advance him unto some preferment, and as soon as he hath attained the top of his hopes, he cares not though he push it down with his heels.

Now because he makes no account of Religion, but only as an instrument to effect his owne private purposes, hereupon it falls out,

out, that he is ready to embrace any Religion, or no religion, as the circumstance of persons, time and place shall require. For as they fable of the Sea-god called *Proteus*, that he doth always resemble the colour of the Rock upon which he lies, or as Glasse reflects the visage of him that shall look upon it, or as water forms it selfe according to the fashion of the vessel into which it is powred : so he is always ready to joyne in profession with them with whom he liveth and converseth ; the reason in all is the same, the *Proteus* and the Glasse have no perfect colour nor visage of their owne, and therefore they reflect the colour and visage of others that are next unto them. The water hath no figure of his owne (for *humidum suis terminis non est terminabile*) and therefore it applies it selfe to the vessel that contains it : And this man hath no Religion of his owne, it is enough for him if he have some species and reflection thereof from others. By this unstableness and mutability of profession, may this hypocrite be discerned, and distinguished from a true Professour. For as wild Apes are caught while they imitate the motions and dancing of men : so may this same Ape be caught and disclosed by framing his Religion to the disposition and affection of others : For though hee hath no man save himselfe in his *Pater Noster*, yet hee hath every man in his *Creed*, because every mans *Creed* for the time is his.

This Countrey is full of this kinde of Vermin, I have found it too often amongst the meaner sort, and I pray God that all of you that are Gentlemen, and of place and authority in the countrey, could wash your hands from this sinne. I charge no particular, I cannot, *For no man knows the things of man, save the spirit of man which is in him.* 1 Cor. 2. 11.

Only let me crave leave to propose a few queries, and let every man upon the examination of his own heart, at his best leasure return an answer. *Is there any among you, any Pharisee, that under a colour of long prayers devours widows houses ? Any Absalom, that under pretence of performing a vow, practiseth rebellion against his father ? Any Jezebel, that under a colour of executing Judgement, sucketh the blood from guiltlesse Naboth ?* If there be, (as I hope there will) a *non est inventus* returned upon all these. Let me go a little further : *Is there any Ambidexter, that can play with both hands ? Any Satyr, that can blow both cold and*

and hot out of the same mouth? Any Jew that can swear by God, & by *Malcham*? Any *Assyrian* that can serve God and his Idols? Is there any that can be contented to hear a Sermon in the Church, and to see a Masse at home? That yoa^keth an Oxe and an Asse in the same Plow, and weareth Linnen and Woollen in the same Garment, and soweth his field with mingled seeds? To speake plain English, that hath not *Josuah's* resolution; *I and my house will serve the Lord*, but comes himselte to Church, leaves his wife to say over her Brads at home, and permits to his children and familie, greater liberty in their Religion, then in their Garments, to shape what fashion they like best? I pray God there be no such, if there be, I pray God turn their hearts, that there may be no such: but those that will, maugre what can be said or done unto them, continue such, and hang like a Thiefe upon a Gibbet between Heaven and Hell, God and the Devil, the Pope and the King. It were to be wished they were handled by the Magistrate as *Tullus Hostilius* dealt with *Motius Sufferius*, when hee stood indifferently affected between the *Romans* and the *Fidenates*, or used as Birds use the flying fish, because it is a master in the Sea, the Dolphin persecutes it there: and because it is a master in the Aire, the Fowls set upon it there: So because they are *audivis* neither Protestants nor Papists, it matters not if they were expelled out of both their Elements: If not, yet let them fear and heare *Laodiceas* censure, *Rev.* 3. 16. I speak not these things out of any spleen to any particular persons whatsoever (he that knows the thoughts of my heart, knows that I lie not) my worst wish to any of you is the salvation of his own soule in the day of Jesus Christ. I am perswaded far better things of many of you, and for others, as far as charity binds me, I judge the best; and therefore if any be offended at my speech, it is *scandalum acceptum non datum*, not I, but his owne guilty conscience that deserves the blame. If I should in this place seek to please man, I were no fit Ambassador of Christ: As long as the Chyrurgeon works according to the rules of his Profession, let his *Patient* weep, and cry, and complain of cruelty, yea and scratch him on the face, he needs not care for it: And he that rides in the street armed on every side, from top to toe, what counts he if all the dogs of the Town bark at him? As long as a man is faithfull in his Vocation, and with-

our

Without feare or favour of man, doth those things that are proper to his place, *Hic mirus atheniens esto*, He is armed on every side with Gods protection, and therefore may say with *David*, *The Lord is on my Side, I will not feare, what man can do unto me.*

But let us come to the other Hypocrite, which I called the Kings Fool, this is he of whom I may complaine, as *Nazianzen* did of some, *Pugnant pro Christo, contra Christum*, saith he, and *Pugnant pro lege contra legem*, say I, they fight for the Law against the Law, and *Legis nomine armantur, & contra legem dimicant*, They arme them selves with the Law to fight against the Law, as *Leo* speaks, *Ad Palestinos*. Thus the Coverous and the unconsconable dealer makes the Law his Patron, the oppressing Land-Lord makes her his Sanctuary, the deceitful bargainer, makes her his stalking horse, the bloody Revenger makes her his sword and buckler, to offend his Enemies and defend himselfe, and thus shee that is ordained for a publick good, proves the hurt of many, she that is the Mistris of Justice proves the Minister of injustice, she that is a Preserver of Peace, proves a Trumpet and an occasion of War, not that of her selfe she is any such cause, no no, but as the middle region, which of all the three is the coldest, by antiperistasis produceth the hottest effect, Thunder and Lightening, as water which naturally doth quench, being poured upon lime, causeth it to burn, as the morall Law, the Law of all righteousness, is the cause of sin, *Rom. 7. 8, 10, 11.* as the Gospel of Peace is an occasion of War, *Matth. 10. 34, 35.* So our Law, which of it selfe is holy and Just and good, by accident turnes to be a cause an occasion of Evill.

All the blame hereof rests upon the heads of two men, the wrangling Client, the unconsconable advocate; the 1. is that *Ahab* that troubles all *Israel*, who is, as *Jeremia* speaks of himself upon another occasion, a contentious man, and a man that strives with the whole world, that rough *Ismael*, that hath his hand against every man, and every mans hand against him, that *Salamander* that loves to be bryling and broyling in the fire of contention, *Et lachrymas mittis cum nil lachrymabile cernit*, he is never well but when he is doing or plodding some ill, he goes to Law, not out of a desire of publick peace, (for what hath he to

do with peace, he may say, as *Nero* did when he set *Rome* on fire, *Qui Vivit, &c.* So that it go well with him, he cares not if the whole world be set on fire, not out of an honest defence of his own Right (for his own conscience tells him he hath none) but either of a desire of revenge, or because he knowes himselfe to be more skilfull in packing and shuffling of Cards, then the party with whom he isto play, or presuming upon his own purse, or upon the simplicity of his Adversary, or out of an hope by spinning *In infinitum* the thred of contention, and bringing his opposite into an inextricable maze of troubles, to inforce him, either wholly to depart from his own right, or to say of it, as the Whore did of the child, *Let it neither be mine nor thine, but let it be divided*, or at least (which is the ordinary work that such Archers aime at) to draw him to a Composition. This is sometimes sacriledge, when it is for depriving the Church of her right, sometimes theft, when it is for stripping men of their lawfull Rights, sometimes murther, when it is out of a desire of Revenge, sometimes other sinnes, when other ends are proposed, throwded and sheltered under a cloak of Law.

Well, the cause cannot be so bad, so repugnant to common Equity, to Law, to Honesty, to Conscience, but some will be found to sollicite it, and not only privately to countenance and support it, but publickly, if need so require, to plead and report it; this is done by such as makes his vocation a *Monopoly* for himselfe, and levels all his paines, not at the publick good, but at his private gaine, and in his heart applauds that saying of *Vespasian* to his son *Titus*, when he gathered a tax from some homly matters, *Lucrì bonus est odor ex re qualibet*, It is no matter how bad the cause be, so the fee be good. Weight it never so light in the ballance of Justice, Gold is a heavy mettall, and will soon make it weight. Of both these I may well use the words of the Heathen Orator; *Totius injustitia nulla capitalior est peccis, quam eorum, qui cum, cum maxime fallunt, id tamen agunt, ut boni viri esse videantur*, Of all kinds of injustice, none is so capitall a crime, as of those who when they hurt worst, yet do they it under a pretence and colour of right.

In the time of King *Edward* the third, there was a Phamphlet set out in Latine verse, bearing the style of *Penitentarius asini*, the

Juven.
Sueton. in
Vesp.

Tull. off.
lib. 1.

Fox. A. 11
ms.

The Asses confessor. The Argument is this, The Wolfe, the Fox, and the Ass goe to Shrift; and doe pennance: First, the Wolfe confesseth himselfe to the Fox, who doth both absolve him, and extenuate his faults; then the Fox makes confession to the Wolfe, who obtaines like favour; at last comes the Ass, and makes his confession, who as his fault was lesse, (so the more he expected absolution. And what was his fault? marry this: Being very hungry, he had pulled a Straw out of the Sheafe of a Pilgrim that was travelling towards Rome; this is no sooner confessed, but it is made a capitall crime:

*Immensum scelus est injuria quod peregrino
Fecisti Stramen subripiendo sibi.*

Such, as for which he must have the rigour of the Law, and that is to be slaine and devoured. The Author of that Book did, no doubtr, obliquely gird the Pope, whom he meant by the Wolf, and his Prelates, whom he understood by the Fox. I thinke we may not unfitly apply it to the persons whom we have in hand: The wrangling Client is the Wolfe, the unconscionable Advocate is the Fox, the plain dealing man is, I would say the Sheep, but the Fable calls him an Ass, and indeed he is made the Ass, and inforced to beare the burden away: The Fox and the Wolfe shrive themselves one to the other, and all their sins are minced and qualified, mountaines with them are but Mole-hills, blocks in their wayes are but straws, beams in their eyes are but mores, great sins are little sins, and little sins are no sins: Let the poore silly Ass when he comes to shrive, the least wrong that can be pretended, especially if it be against one of them, though it be but the turning of a straw, *Immensum scelus est, &c.* It is an action of Trespasse, and unlesse he will compound for the wrong that he hath done, he must undergoe the rigour of the Law.

Let not our learned and worthy Lawyers mistake me, as if I sought to disgrace and defame their profession, I respect, I reverence, I honour it; and I make no doubt but there are very many of this Profession, as learned and skilfull in the Law, so also honest, conscionable, religious: And (to use *Jethros* words concerning Magistrates) men of courage, fearing God, men dealing holily, and hating covetousness; and such I hope all are that

be here present. Now that which I have spoken concerning them that are deceitfull and unconscionable, is no more a disgrace unto these and their Calling, then it was to Christs Apostles, that one of them was a *Judas*, or to the Leviticall Priests, that one of them was a *Caiphas*, or to the Sons of God, the good Angels, *Jobs*. that the Prince of darkness the Devil was one of their company. Only this one thing let me beseech them to take notice of, the better that any thing is, the more dangerous it is, when it is abused. Can there be any thing more necessary then Fire and Water, when they keep their proper places? displace them, remove the fire from the hearth into the house-top, and *astus, incendia volunt*, it indangereth the whole Town: remove the River out of its Channell into the mowne Meadows, and new grown Corn, and,

Sternit agros, sternit sata lata, bonumq; labores.

It sweepes away the Crop, and makes havock of all. Was there ever Creature that God made more excellent then the Angels? and yet those Angels that fell, and kept not their first Estate, no Creature under Heaven so hurtfull and dangerous, as they. Come to man; is there any calling, if ye respect publick peace, so necessary as the Magistrate, whom God hath set in his own room, and stiled with his own name: If yee respect the Soule of man, so worthy as the Minister, if yee respect the health of Body, so necessary as the Physitian, if yee respect the outward and temporall Estate, so requisite as the Lawyer? But if these abuse their places; if the Magistrate, under a colour of executing of Justice, practise Tyranny, if the Minister for sound Doctrine, preach Heresie, if the Physitian, instead of wholesome Physick, minister poyson to his Patients, who so pernicious? So likewise the Lawyer, if in stead of opening and explaining the Lawes, and defending the right, and standing in the gap, that falshood and wrong may not enter, he labour to smother the Law, and outface the truth, and patronize falshood, who more hurtfull then he? The more you are to be exhorted, (for you are all but men and no man, walke he never so uprightly, but he is subject to fall) to walke worthy of that excellent vocation whereunto you are called; love your Freinds, honour the Mighty, regard your Clients, respect your Fees; The labourer is worthy of his hyre: But pre-
ferr.

fer truth, and a good conscience before them all; and let neither might, nor feare, nor Client, nor Friend, nor Fee, nor any thing in the World, cause you to make shipwrack of a good conscience, or to give leave to your tongues, which as the Heathen man said should be Oracles of the truth, to be Bauds and Brokers for an ill cause; remembring that that description, which old *Cato* and *Quintilian* gave of an Orator, as it agreeth to us that are Ministers, so to you also that are Lawyers, *Viz.* that he is *Vir bonus, dicendi peritus*; and therefore as he must be *Dicendi peritus*, a good Speaker, so must he also be *Vir bonus*, a good liver. Enough of this.

To conclude this first generall Point, and so to descend unto the second, (for I will not now trouble you with the other two properties of a Sheep) seeing the Dove-like, or sheep-like simplicity is a virtue, wherwith every Member of Christs Flock must be qualified, we are all to be exhorted, and let me say unto you with Saint *Austine*, *Hortor vos omnes charissimi, meque hortor vobiscum*, I beseech you, yea and my selfe with you, to avoid hypocrisie, and that the rather, because it is a sin unto which all *Adams* Posterity are, yea though they be regenerate by the spirit of God, in a greater or lesser degree subject. To this purpose we are to labour for single hearts, because these are the soul of our actions, without which, well they may have a being, yet have they neither life nor moving. For as the Body, when the Soul is separated from it, how comely soever it be in outward form, will presently stink and become noysome; so all our words and actions, whether they concern Piety, or honesty, God or our Neighbour, if the heart be not joyned with them, are but stinking Carrion, and filthy Abominations in the Nostrils of Almighty God.

The second generall Point is the unity of Christs Church, she is but as one Flock, as the Sheep under one Shepheard, though never so many, do all concur to the making of one and the same numericall Flock: So all Christians, though never so dispersed over the Globe of the Earth, being fed in the green Pastures of the Lord, which are beside the waters of comfort, do make but one and the same individuall Church. And this the very word it selfe doth imply, if we look into his Parentage in the Greek tongue,

1. use.

August.
de verit.
cap. 55.

tongue, viz. a Congregation, or collection of many particulars,
 into one society and city of God, for which cause she is called one
 undefiled Love *Cant.* 6.8. one Body. *Ephe.* 4.4. within which no-
 thing is dead, without which nothing is alive, as *Hugo* speaks: one
 Sheepfold, *John* 16 Figured by one fleece of *Gideon*, which was wet
 with the Dew of Heaven, when all the ground beside was dry,
 shadowed by the Arke of *Noah*, wherein eight Persons were
 saved, when all the rest of the World was drowned, the Boards
 of which Arke were conglutinated and pitched together with-
 in, and without: within, that she should not loose her own,
 and without, *Ne admitteret alienam.* that she should not leak in
 forrain waters: as a *Donatist* did not unfitly expound it, or
 rather as *Augustine* moralizeth it, *Ut in compagine unitatis significetur*
tolerantis charitatis, ne scandalis ecclesiam tentantibus, sive
ab ijs qui ritum, ab ijs sive qua foris sunt cedat fraterna junctura &
solvatur vinculum pacis. *August.* contra *Faustum* lib. 12. Chap. 14
 reason. 1. In respect of Christ, the Shepherd is one, therefore
 the Flock but one, the Bridegroom one, therefore the Spouse
 but one, the Head one, therefore the Body but one: In this
 respect *Cyprian* holds the whole Church one Bishoprick,
 not that his meaning is, that any one man should be minister-
 iall head of the whole church in Christs corporal absence, & that
 the Bishop of *Rome*, for that were to marry the chaste Spouse to
 two Husbands, & instead of a faithful Spouse, to make her a filthy
 Harlot: *Cyprians* words wil admit no such Interpretation: *unus est*
episcopatus, &c. And what account he made of the Bishop of *Rome*,
 which then was a man of better worth then al those Magogs, who
 have possessed that Chaire for a thousand yeares last past, it
 may appeare by this, that he contemned his Authority, villi-
 pended his Letters, opposed his Councell to his, his Chaire to
 his, called him a proude man, an ignorant man, a blinde man,
 and little better then a *Schismatick*. It is then one Bishoprick
 in respect of Christ, the Bishop of our Soules, *1 Pet.* 2. 25. The
 sole oecumenicall and universall President of the whole Church.
 So then, as there are many Beames proceeding from the same Sun,
 yet one Sun, in which they are United, many branches growing
 from one Tree, yet one roote wherein they are conjoynd, many
 Rivers

August. de
un. Eccles.
Cap. 5.

Cyprian de
Prelat.

Rivers, yet one Sea wherein they all meet, many lines in a circle, but one Center wherein they all concur: So the Members of Christs Church, though in respect of themselves they be divers, yet they have all but one beginning, one Spring, one roote, one Head, one Center, and in this respect all but one; as one in respect of the Head, so in respect of the Spirit, which animateth every Member thereof. This is the soule that informs the whole Church, it is that *Intellectus agens*, of which Philosophers have so much dreamed, which is *Unus numero*, in every Member of Christs mysticall Body: So that as the integrall Members of mans Body, though of themselves they be specifically distinct, flesh, bones, nerves, muscles, veines, arteries, &c. Every one of them having a peculiar, essentiall, and specificall form, yet being informed with one humane Soule, they are but integrall parts of the same man: So all Christians in the World, though in sex, and state, and degree, and calling, and Nation, and language they be different, yet being regenerated and animated with the same spirit, they are but integrall Members of one and the selfe same Church. 3. One in respect of Faith and Religion, and profession contained in the sacred volume of the Bible, the two Breasts of the Church, out of which Christs Lambs do suck the sincere Milke of the word, that they may grow thereby: The two Cherubims, that with mutuall counterview do face the mercy Seate, that is Christ, the two great lights that inlighten the World, the old, like the Moon, to rule the night, the new, like the Sun, to rule the day that for the Patriarks, this for us, the two Pillars to leade us from *Egypt* to *Canaan*, the old of a Cloud, dark and obscure in figures and shadowes, the other of fire, bright and cleare, both of them making one, and absolute rule of our faith and profession: she is then one, because one spirit quickeneth her, one, because one rule directeth her; that is, the essentiall form, this is the proper passion flowing from this form, by which the Church a *Posteriori* may be demonstrated, *For they are my Sheep saith Christ which heare my voice.* John 10. 27. thus then briefly, one Spoute, one love, one Dove, one Body, one Fleece, one Arke, one Spirit, one Faith, one Religion, one Head, one Shepherd, one Flock.

Here (to come to so me application) give me leave to use the
Apostles

Rom. 9. 1. 2.

Jer. 9. R. 1

Apostles protestation. I say the truth in Christ Jesus, I lye not, my conscience bearing me witnesse in the Holy Ghost, that I have great heavinesse and continuall sorrow in my heart, and with the Prophet *Jeremy* could wish that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the Schismes and divisions that are at this day in the Christian world. There was a time (there was, Woe worth that unhappy Tense, there was; but, *Est bene non possum dicere, dico fuit*, I cannot say there is, I must needs speak as it is) There was a time when the whole Church of God, in all places of the world, was of one heart, and one minde, of one accord, and of one judgment. And howsoever there was, and ever will be some difference about some circumstances of no great weight, yet was there not the least discrepance amongst them, in any one essentiall point of our faith. *Una agebat in omnibus membris divini Spiritus virtus, & erat omnibus anima una, & fidei propositum idem, & divinitatis celebratio omnibus una*, Euseb. lib. 10. hist. Eccl. Chap. 3. in somuch that as when any member of the body is ill affected, all the rest do conspire to cure it: or when a house is set on fire, the whole town will run to quench it: So if any heresie happened to spring in any part of the World, their common desire was to crush the serpents head, to make it like *Jonas* his gourd, offshort continuance, and to smother it in the birth, and make it like the untimely fruit of a Woman, which perissheth afore it see the Sun: they did conspire to heale the affected member, and did concur to stay the flame from further combustion.

Euseb. lib. 5.
cap. 25.

Thus did they from the most parts of the world concur at *Nice* against *Arius*, at *Constantinople* against *Macedonius*, at *Ephesus* against *Nestorius*, at *Chalcedon* against *Eutiches*. Thus was the head of *Britaines* snake (as *Prosper Aquitanus* tells) *Pelagius* crushed by provincially Synods, in most places of Christendome. And long before these times, when as yet there was not a Christian Emperour, thus they dealt with *Montanus* in many of their Synods. And at *Antioch* against *Paulus Samosatenus*, they met from all Churches under Heaven, as it were against a common theife that stole the Sheep out of Christs flock.

But now (O times) the one, and undivided spouse of Christ

is

islike a Traytor drawn and quartered, the North and the South, the Orient, and the Occident, each differ from other in sundry materiall, and essentiall points of Faith. And here in the West, that Church whose faith was once famous through the whole world, which was as a Beacon upon an hill, a guide for all the Churches round about her, a Sanctuary for orthodoxall exiles, one of the four Patriarchicall Seas, and that in respect of place and order, the first; the Empresse of the World, the Glory of Kingdomes, the pride and beauty of Nations, the faithfull City, is so estranged from the Bridegroomes Voice, and hath so depraved the purity of Christian religion, both by loosing of her own, and the taking in of Forraine water, that as one sayd of *Athens*, we may say of *Rome*, thou mayst seeke *Rome* in *Rome*, and canst not finde it, being become like unto one of the old *Egyptian* Temples, beautifull without, and Cats, and Ratts, and Crocodiles adored within. And whereas shee hath no more reason to be called Catholike, then the old *Mahometans* to call themselves *Saracens*, then the Jewes had to call *Herod* that was ready to be eaten with wormes a God, then the *Persians* that were shortly after slaine by the *Romans*, to be called *Idians*, then *Manes* had to stile himselfe an Apostle of Jesus Christ, then *Celsus* the Heathen Philosopher to entitle his Books written against Christian Religion, the word of truth; or Drunkards to be tearmed good fellowes, or light housewives honest women: (having made the rule of her faith like *Glaucons* the Sea, which loosing some part of his Body by beating upon Rocks and shelves, hath the same repaired by rocks and sand that cleave to him: yet must shee be called the only Catholike Church of Christ, and all others that dissent from her, although they do consent with Christ, shall be counted and called Hereticks and Scismaticks, and Calvinists, and Lutherans, and Zwinglians, and I wote not what; even as in former ages, the *Arians* called themselves Orthodoxalls, and branded the Catholikes with the name of Hereticks, and Homousians, and Johanites, and Ambrosians, and Athanasians: and as he that is troubled with the vertigo or swimming in the head thinks that the earth turnes, when he stands still, whereas the earth stands still, and his giddy brains turn, as those that sayl from the shore into the maine Sea, think that the Land goes back

from

Rom. 1.

Origen Contra
Cels. lib. 1.

from them, when they goe back from the Land: So they charge us to have turned from the truth; when it is not we, but their giddy brains that have turned, and to have gone back from the ancient, Catholicke, and Apostolick Church, when it is not wee, but they that have run backwards, and made an apostasie.

Revel. 18.

Heate yet more cause of grief in this little Flock in these North-west parts of the world, which at the commandement of Christ is come out of *Babylon*. Alas, what a rent have two or three points of difference made; and those not of such moment, but that a reconciliation might have been made, if a charitable construction had been admitted on both sides. It's worthy the observation which the holy Ghost sets downe, *Gen. 13. 7.* when there was debate between the Herdsmen of *Abrahams*, and the Herdsmen of *Lots* Cattel, *The Canaanites and the Peresites dwelled at that time in the land*; whereupon *Abraham* was more desirous to make a pacification: *Let there be no strife between thee and me, nor between thy herdsmen, and my herdsmen, for we are brethren.* So say I, let there be no strife between *Abraham* and *Lot*, between *Luther* and *Calvin*, nor between the Herdsmen of either side (especially seeing it is with us as it was with them, the *Canaanite* and the *Peresite* dwells amongst us) for we are brethren: The matters of difference are not such, but that they may, and I hope will in time be determined in a lawfull Assembly: Till then, oh let no heat of passion melt the pitch of *Noahs* Arke, no violence of perturbation burst in sunder the thread, and knots of Gods net, but both endeavour to preserve the communion of Saints, and so continue the unity of the Spirit in the bond of peace. Worthy is that admonition which Saint *Austin* gives to certaine brethren that did not fully agree in the doctrine of predestination, I wish these men would hearken unto it: *Itaq; dilectis: ne vos perturbet hujus questionis obscuritas. Moneo vos primum ut de his qua intelligitis agatis deo gratias. Quicquid est autem quo pervenire nondum potest vestre mentis intentio, pacem inter vo. & charitatem servantes, a domino ut intelligatis, orate; & donec res ipsa perducatur ad ea qua nondum intelligitis, ibi ambulatis quo pervenire potuistis: St. Paul* shall english it, *Let us as many as are perfect be thus minded: and if any be otherwise minded, God shall reveale even the same unto you. Nevertheless*

in that whereunto we are come, let us proceed by one rule, that we may mind one thing, Phil. 3. 15, 16.

To come yet neerer home; although peradventure it may befall me, as it doth him, who stepping in hastily to part a fray, gets a broken head for his paines, and receives blows from both parties: *Tamen subito discrimen*, I will hazard my selfe, & *pro virili aqnam infundam in sacrum hunc ignem*: I will doe the best I can to powre out my Bucket, to quench if I may this holy Fire; I meane the fire that is burning in our English Church, those hot and fiery flames of contention about Circumstances and Ceremonies, Figures and Colours (shall I say more ?) toys and trifles, if not in themselves, at least in regard of many things that are neglected, even by those who most oppugn them, which might be badges and tokens of unity and consent in our Church; yet prove they (I know not how) like the waters of *Massab* and *Meribab*, causes of strife and contention, and serve to make a rent in the vaile of our Temple, even from the top to the bottome, and to teare in sunder the seamlesse Coate of Christ Jesus. Marke those unchristian speeches cast to and fro, and those Books which are by sundry divulged on both sides, I except neither (and yet I must needs say there is a difference, the one maintaining the decency and order of our Church, the other striving to beate downe all the carved work thereof, as it were, with axes and hammers) and compare them with the most tart polemicall books that have been written against, or for the Papists, and you shall find some of them in bitterness and sharpnesse of style far exceeding them; as if their pens were dipped in vinegar and wormwood, or their inke were made of the blood of Dragons, and the cruell gall of Aspes. Yet *Michael* the Archangel, when he strove against the devil, & disputed about the bodie of *Moses*, durst not blame him with cursed speaking, but said, *The Lord rebuke thee*, Jude 9. May we not justly exclaim, as the Poet did concerning the civil Wars between *Cesar* and *Pompey*, *Quis furor Ovidius*? what madnesse is this! *que tanta licentia linguae*, what mean these unbridled tearms?

*Lucan pugna
Pharsal.
lib. 1.*

*Cumq; superba foret Babylon (polianda trophæa,
Bella geri placuit nullus habitura triumphus.*

When we should march with joynt Forces against the whore of Babylon, shall we every man slay his brother, and sheath his sword in his companions bowels? Oh that they would remember that generall name, which as many have taken, as have taken the Military oath, to fight under Christs Standard, I meane the name of Christian. It was thought a good motive to *Julius Caesar* (in the first of *Tacitus* his Annals) to unite the minds of his dissenting Souldiers, to call them *Quirites*. *Divus Julius seditionem exercitus compescuit uno verbo, Quirites vocando*: And should not the name of Christians be as great a motive to compose those jarrs, as *Quirites* was to the barbarous Souldiers? Oh that they would remember that they are brethren, not like *Simeon* and *Levi*: brethren in evill; nor like those bred of the Serpents teeth, which slew one another, as the Poet saith,

Gen. 49. 5.

Marte cadunt subito per mutua vulnera fratres. But brethren bred in one womb, the Church, fed with one milk, the Word, animated with the same spirit, governed by the same Lord, justified by the same faith, watch-men over the same Flock, fighting under the same Banner. *Nefas nocere vel malo fratri puta*, said he in the Tragedy: and *Moses* thought it a good argument to compose the two Israelites which were at odds between themselves: Sirs, ye are brethren, why do ye wrong one to another? If this be not of force, oh that they would consider how they weary, and wear, and wast themselves, while they thus rubb one upon another. It was a prettie invention of the States of the low Countreys, upon some feare of discord between them and England, when they painted two earthen pots floating upon the Seas, with this motto, *Si collidimur frangimur*; the like might they justly feare: *Si collidimur frangimur*: If we thus be knocked together, we shall both be broken in peices: *If wee thus bite and devoure one another, we shall be bitten and consumed one of another*.

Sen. in Thyestæ.

Meteran. lib. 39.

And last of all, which is not the least of all, oh that they would consider, that the Politician at home, and the Papist abroad, looks upon them: and howsoever they may seem in outward shew to incline to the one or the other party, yet indeed they laugh in their sleeve, and in their hearts say, There, there, so would we have it: *Hæc Ithacus velis, & magno mercentur Atrida*.

Virgil Aen. 3.

trida. It is noted that when the *Grecians* strove amongst themselves, *Philip* got them all into his hands : and certainly there is not a fitter opportunity then this for the dissembling Atheist, and the neutralizing Worldling, and the statizing Polititian ; for the Foxes, these little Foxes that dwell amongst us, and have already destroyed our Vines, and left us nothing upon them save a few small grapes, to obtaine their much desired prey : For these are like the Eele-catchers in the old Poet, it's best fishing for them in troubled and muddy waters. *Tacitus* notes of the ancient inhabitants of this Land, that by their continual factions and dissentions, they made an easie way for the Roman conquest. *Britanni factionibus, & studiis trahuntur, nec aliud adversus validissimas gentes nobis utilius quam quod in communi non consulunt, sed dum singuli pugnant universi vincuntur.* While the present Inhabitants of this Land tread in the foot-steps of those ancient *Britannes*, behold Hell hath enlarged it selfe, the Antichristian Synagogue of *Rome* hath hereout sucked no small advantage, and the *Romans* do their worst to come and take away (which God forbid) both our place and our Nation. True it is (say they) which thou hast said ; the Church is one Flock, one Bodie, one Spouse, one Sheep-fold ; all the members thereof have one belief, one heart, one soule. This very point doth manifestly demonstrate the Protestants to be not so much as members of the Catholique Church, because they be at continuall jars and wars amongst themselves ; To whom I may return this Proverb, *Physician heale thy selfe* : Or I may say as one said unto *Philip*, when he began to reprove two forreiners for dissentions betweene themselves ; quoth one unto him, look first to your owne house, and make peace there, and then reprove your neighbour. *Quis vuleris Gracchos de seditione querentes?* Our dissentions we see, we lament and bewaile, yet are they neither in number so many, springing all from one or two roots, or in quality so flagitious, being matters of question, not of faith, about the hemme and fringe, not about the garment it selfe ; about the husk, not about the kernell ; about ceremonies and circumstances, not about the essentials and fundamentals of faith, or that they exclude us not from the society of the faithfull, unlesse *Austin*, and *Jerome*, and *Ruffinus*, and *Epiphanius*, and *Chrysostome*, *Cyrill* :

*Tacitus in vien
Agricol.*

Joh. 13.

3 use.

Irill and *Theodores*, *Ireneus* and *Victor*, *Paul* and *Barnabas* be excluded together with us; who although as was before said, they consented in all the fundamentals of Religion, yet in some points of circumstance and ceremonie they varied.

But what do al the builders of *Babel* speak the same language? do all the *Romans* agree amongst themselves? indeed as well as Dogs in a Kitchen, or Cocks in a pit; or as did the *Midianites* host, and *Cadmus* his Souldiers, they consent together as did *Herod* and *Pilate*, both at odds amongst themselves, yet both against Christ: Or as *Sampsons* foxes, their heads looke every one severall wayes; marry their tayles are tyed together with fire-brands in them for annoying their enemies; or as the Beasts which *Cacus*, an old *Italian* Gyant (who dwelt where the Pope now dwels) was wont to steale from others, which lest by their foot-steps they should be discovered, he was wont to draw into his denne by their tayles, their faces looking another way; all the unitie that they can boast of is in the tayl, whereby they are drawn to yeild and submit themselves and their works to the censure of the *Romish* Church, their heads looking another way. I will not now speak of their actual and morall disentions, neither of the many schismes and divisions, which have been in the *Romish* Church, when sometimes there were two, sometimes three Popes at once, and for the space of two yeares together none at all. Neither will I mention the difference of their Religious orders, whereof there are, or have been at the least 100. in many things differing one from another; their intellectuall and dogmaticall differences are such, and so many, as that if I should repeat them unto you, I should both weary my selfe, and much abuse your Christian attention. Our learned *Solomon* in his Apologie for the oath of Allegiance, hath gathered 11. gross contradictions out of *Bellarmino*: *Pappus* hath observed 237. different opinions cited in *Bellarmino*: *Craetovius* hath observed 205. contradictions amongst the *Jesuites*: *Willet* hath cited 57. points wherein *Bellarmino* contradicteth himself, 39. points wherein Popery crosseth it selfe, 100. opposite constitutions in their Canon law, and 70. contradictions between the old and the new Papists: Bishop *Ridely* hath quoted 17. manifest contradictions out of *Steph. Gardiner* in one question; viz. touching the Sacrament

crisment of the Altar, as they call it : And a worthy Prelate of our Land in his Catholique Apologie hath confirmed almost all those positions which we maintain against the Church of *Rome*, by evident testimonies out of their owne Writers. What shall I say more ? Let the Papists, if they can, name any maine controverſie between them and us, wherein they doe agree amongst themselves. For my part, I thinke it requires more paines and judgment to set down the doctrines and positions of the Church of *Rome*, then demonstratively to confute and overthrow the same. If I alledge *Bellarmine*, *Snarez*, or the greatest Jesuites, *Pighius*, *Catharinus*, or who weare the name, one or other peradventure will reply that it is but a particular opinion, and not the doctrine of their Church : Whither then shall I goe ? to the Pope himselſe ? then say I the Papists must condemne their Communion under one kind; for so did *Gelasius*: nay they concur with the *Montanists*, for so did *Zepherinus*; with the *Arrians*, for so did *Liberius*; with the *Nestorians*; for so did *Anastasius* 2. with the *Monothelites*; for so did *Honorius*; with other Hereticks in other points, for so other Popes have done; *autis igne* thus see you *Pythagarns* determine. Here I am put off with the words of their nice and quirling distinctions : The Pope as a private Doctor may erre, but as he is Pope, his judgment is infallible : If he be sitting in his Chaire in the Consistory, if hee back the whole Church, then he is like *Apollo* in *tripode*, he can speak nothing but Gospel. Marry if he be walking, or riding, or sitting at Table, he will talk as madly as any of his Cardinals. Now because I know not what the Popes were doing, how their behaviour was when they did thus and thus determine, whether they were sitting in their Chaires, as *Plato* was wont when he did dictate; or walking with the *Peripateticks*; or which is most likely, lying, with the *Epicures*; the Popes authority is not sufficient of it selfe to prove this or that to be the doctrine of the Romish Church. Whither must I now goe to their Councils confirmed by the Pope ? Indeed these be the Church representative, or branch of the unwritten word, which is to be received with no lesse reverence and authority then the books of the Old and New Testament. Well then, I will go no higher then the Council of *Trent*, it was called by a Pope, continued by a Pope, confirmed

Rhenanus
in marg. Ter-
tul. adver.
Prop.

Hieron. in
Chronic. Athan.
Epist. ad soli-
tar. vitam a-
gentes.
Gratian. di-
stinct. 19. Can.
Apost.

Vid. Bell. de
Rom. pont. lib.
4. cap. 3.

firm'd by a Pope : and shall I take this for an undoubted truth, that whatsoever is there decreed is universally received amongst Papists? Oh but the very Councell it selfe, though it hath been sundry times attempted, yet could it not be received into the Kingdome of *France*, nor is as I suppose to this day. Yea, and in *Italie* and *Spaine* too, both private Doctors, yea and Popes too have cross'd the determinations of that Conventicle. I will instance in one particular; the Councel of *Trent* commands that the old and vulgar edition shall be received for authentically, and that no man under any pretence whatsoever, shall once dare or presume to reject it. And yet *Bellarmino*, a great Champion of that Synagogue, holds that in foure cases it is lawfull to appeale from it to the Original Languages: and *Azorius*, *Vega*, *Sixtus Sinanfis*, *Cannus*, *Lindanus*, and divers others since that Councell do aver, that in that edition there are many grosse errors, and ridiculous Solcecismes, not only by the negligence of Writers and Printers (which the *Lodovicianists*, and *Colonianists* have noted in the Margent) but by the negligence and ignorance of the Interpreter himselfe: yea and Popes themselves contrary to the Precept and Decree of that Synod, have revised and corrected the same. For about 43. years after the first publication of this Decree, *Sixtus* 5. did review and correct the whole Bible; and publishing it in the last yeare of his Popedom, did command that that of his should for evermore stand in force, upon paine of the great Curse: and yet within three years after this comes *Clement* 8. with a new Edition in many hundred of places, different from that of *Sixtus*, the diversities whereof being gathered together by a painful Antiquary into a Book, which he intituleth *Bellum Papale*, doe make a pretty volume; and this latter must (I trow) upon no lesse penalty be received for authentically. These be they that boast of unity, and make Consent a mark of the Church.

But let us grant that unto the Papists which they are never able to make good, that *Rome* is at Peace with her selfe, will it hence presently follow, that that Church is this little Flock? Theeves and Robbers are at peace amongst themselves, and true men may goe to Law one with another. The Scribes and Pharisees, yea *Herod* and *Pilate* agreed in crucifying Christ: *The King*

Dr. James.

the Kings of the earth stood up, and the Rulers took counsell together against the Lord, and against his Christ. *Psal.* 2. 2. They have cast their heads together with one consent, and are confederate against thee O God, the Tabernacles of the *Edomites*, and *Ismaelites*, the *Moabites* and *Hagarens*, *Geball* and *Ammon*, and *Amaleck*, the *Philistims*, with them that dwell at *Tyre*, *Asbur* is also joyned unto them, *Psal.* 83. The Nobles and Princes and Dukes and Judges, and all agreed in the dedication of the Image which *Nebuchadnezzar* had set up; they must either be at peace with God, or their braggs are winde: There is no true peace amongst men when they warr with God; there is no truth in unity when there is no unity in truth. Now how they agree with the Spirit of God speaking unto us in the holy Scriptures, he that will heare them both speak shall quickly discern. God forbids that any Image be made to any religious use, or being made, to be worshipped, the Church of *Rome* commands both; God commands that the Sacrament shall be ministred in both kinds, the Church of *Rome* commands that the greatest part of Christians have it but under one kinde: God teacheth us, that howsoever before men we are justified by works, yet before him we are justified by Faith without the works of the Law; the Church of *Rome* teacheth that we are not justified before God by faith without the works of the Law. God tells us that we must pray with the understanding, the Church of *Rome* maintaineth praying in a strange tongue; God saith that Marriage is honourable amongst all men, the Church of *Rome* denies it: God calls the prohibition of marriage a Doctrine of Devills, the Church of *Rome* makes the prohibition of marriage equall to Canonickall Scripture: God hath taken away all legall distinction of meats, and tells us that every creature of God is good, &c. they, the Church of *Rome*, 1 Tim. 4. puts more religion in abstinence from meats, then in the observation of Gods precepts: Briefly, whereas the summ of the whole Bible is comprehended in the Decalogue and Creed, and both these included in the Lords prayer; there is not a Commandement in the Decalogue, scarce an Article in the Creed, or petition in the Lords prayer, against which, if not directly, yet indirectly and by consequence, they doe not offend; they as-

cribe an inward religious worship to Saints; against the first Commandement, they adore Images against the second, they maintaine swearing by the creatures, invocation of Saints, they dispence with Oaths against the third, with greater strictnesse they observe their owne holidayes and fasting dayes then the Lords day, against the fourth; they extoll the Pope above all Emperours and secular Princes, they admit Children into religious Orders without consent of Parents, against the fifth; they teach and practise rebellions, murthers, and massacres of such as be opposite unto them in matters of Religion, against the sixth; they prohibite marriage and allow the Stews, against the seventh; they hold that in extreame necessity it is lawfull to take another mans goods, against the eighth; they maintaine equivocation and mentall reservation, against the ninth; they hold that concupiscence, unto wick the will doth not yeeld consent, is not properly a sin, and so overthrow the tenth; that concupiscence unto which the will yeelds her consent, being forbidden in the former precepts.

Not to trouble you further, the summ of all is this, Such is the unty of the Romish Church, as neither old Papists agree with new, nor old with old, nor new with new, nor new with old, nor Schoole Doctor with Schoole Doctor, nor Fryar with Fryar, nor Priest with Priest, nor Jesuite with Jesuite, nor Pope with Councill, nor Pope with Pope, nor one with another, nor any with God: And therefore as he in *Plutarch*, who when he cast a stone at a Dogg, happened to light upon his Step-mother, sayd, *That though it was besides his purpose, yet it was not greatly amisse*: Or as the Printer of a learned Treatise, when instead of *Cardinales* he Printed *Carnales*; although it was besides the intent of the Author, yet was it neither incongruous Latine, nor false English. So if *Bellarmino* in setting downe the works and rules of the Catholique Romish Church, when he made *Unitas* for *One*, if in writing of *Unitas* he had over-reached a little with his Pen, and added one Vow-ell more and made it *Vanitas*, though it had been beside his owne intendment, yet had it neither been beside, nor against the truth: this being a proper passion immediately flowing from the principles of that Church, and consequently an inseparable mark whereby to discerne her.

But

The Printer of
Doctor Reynolds
his Theses.

But to leave the Papists, and with an exhortation to all, to *Laſt uſe, exhortation to all.*
 make an end of all, Is the whole Church of Chriſt but one flock? then let us all which profeſſe our ſelves to be members of this Church, of what calling and condition ſoever we be, bend all our endeavours, nor for our owne particulars, but for the peace and good, and preſervation of the whole; even as the members of a mans body (which is a fit embleme of Gods Church) do not ſo much tender their owne good, as the ſafety and preſervation of the whole; and becauſe the bond of this Unity is Peace, let it be the care of you that are Magiſtrates to maintaine peace, and of us that are Miniſters to Preach peace, and of you that are Lawyers to procure peace, and of you that are Jurors to conclude peace, and let us all with joynt conſents pray for the peace of this *Jeruſalem*, that plenteouſneſſe may be within her Pallaces, and peace within her Walls, peace in matters of opinion, and peace in matters of action, peace in matters of piety, and peace in matters of equity, peace with God and peace with our ſelves, and peace with all men, remembring that God himſelfe is called the God of peace, and his Goſpell the Goſpell of peace, and his naturall Son the author of peace, and his adopted Sons the children of peace.

But eſpecially let me intreat, yeſ and as an Embaſſadour of Jeſus Chriſt, charge you that are Magiſtrates of our Countrey, Juſtices of the peace, to make your practice agree with your names: I uſe this exhortation the rather becauſe I may uſe the ſame words to you which the Apoſtle did to the *Corinthians*, *It hath been certainly declared unto me that there are contentions among you: and one ſaith I am Pauls, another, I am Apollos: Who is Paul, or who is Apollos, but the ſervants of Chriſt, and members with you of the ſame body; let no man ſo reſpect one particular member, as that he neglect the whole, the whole Church militant, and ſo every particular Church is like unto that Ship wherein Paul ſayled under the Roman Centurion from Sidon towards Rome: Calum undique & undique pontus: Shee is amidſt a glaſſie Sea, every where beſet with dangers: Una Eurusque Notusque runnt — The ayre thunders, the winds blow, the raine falls, the Sea rageth, the waves riſe and beat upon the Ship: Exoritur clamorque virum ſtridorque ru-*

Aq. 27.

Virg. Aen. lib. 1. *dentum*, the ropes crack, the mien cry, they are carryed up to the Heaven, and downe againe into the deepe, so that their soules even melt within them : What must be done in this case ? Every man must shift for himselfe and his freind, and leave the Shipp to the mercilesse Seas ; or as *PARNUS* his Marriners did, fall together by the eares about a rotten Shipp-board, and hurt, and wound, and disgrace, and displace one another ? No no, but the Centurion must command, the Pilot must guide the Compasse, *Paul* must preach, the Marriners must row, every man in his place, all private respects set aside, must labour to bring the Ship to Land.

Let me then with the blessed Apostle beseech you, that all injuries forgotten, all wrongs forgiven, all factions abandon-
ed, all contentions and discords buryed, yee walke as the Elect of God, holy and beloved, put on tender mercy, kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell to another, even as God for Christs sake forgave you ; and above all things put on Love, which is the bond of perfection, and let the peace of God rule in you, and the God of peace shall be With you.

Colos. 3.

Once againe for conclusion of all, let me with the same Apostle exhort you, if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any compassion and mercy, fulfill my joy (my joy, nay your owne joy, and the joy of all Gods Elect children) that yee be like minded, having the same love, that nothing be done through contention and vaine glory, but that in meeknesse of minde every man esteem better of another then of himselfe, supporting one another through love, endeavouring to keep the unity of the spirit in the bond of peace, being of one heart and one soule, of one accord and one judgement, even as the Church whereof we professe our selves to be members is but one Flock, and the Governour of this Flock but one Shepherd, and the milke of this Flock one Word, and the soule of this Flock one Spirit, and the inheritance of this Flock one Kingdome;

Kingdome; and that I may neither add to, nor detract from the Apostles words, *As there is one hope of our Vocation, one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, and through all, and in us all*; consider what I say, and the God of Gods give you wisdom to know, and a conſcionable endeavour to put in practice that which hath been ſayd.

The



The second Sermon.

LUKE 12. 32.

Feare not little Flock, for it is your Fathers good pleasure, &c.

Herod. lib. 1.



CYRUS, when he went against *Babylon*, falling in his way upon *Gyndes* a Navigable River, for his more speedy dispatch he caused it to be cut into many streames, and the event was answerable to his expectation, for by that meanes he found a safe and ready passage for his Army and Carriages. When I first looked upon this River of God, in hope of the like event, I did the like, but the successe hath proved different, for whereas I might in an houres space have swimmmed it over (going in one Channell) having cutt it into two streames, and divided either into sundry smaller Rivers, it hath proved like *Elisbaes* Cloud, ever bigger and bigger, or like the waters that flowed out of the Temple in *Ezekiels* vision, ever broader and deeper, *Calum undique & undique pontus*: So that it hath cost me one dayes travell already, and is like to put me yet to more before I shall be able to waite it over.

The last time I spake in this place upon this occasion, this Scripture was divided into two streames.

First, An encouragement against all humane and mundane feares.

Secondly, A reason, *For it is your Fathers, &c.*

In the first of these, 1. A dehortation, 2. The object of it, *Flock*: 3. The quantity, *Little*.

In the second : First a gift, *a Kingdoms* : 2. The Donor or Grantor, *your Father* : 3. The Grantees, not to all, but to his children, *You* : 4. The manner of conveyance in *Penack Almshouses*, *He gives it* : 5. The cause impulsive, or the consideration, not Faith, nor foreseen works, nor any thing in man, but that love wherewith from everlasting he loved them, *because I love him*. It is your Fathers good pleasure : Or, *Your Father is well pleased*. I began with the object, and made it the subject of my speech at that time, and therein observed, first the unity of Christs Church, it is but one Flock : Secondly, the quality of the members, a Flock of Sheep, not a heard of Swine, &c. So far already.

We are now to come to the second branch, the quantity of Christs Church, *A few*, *Matth. 7. A remnant*, *Rom. 9. 27. A little Sister*, *Cant. 8. 8.* A little City whose inhabitants are few, beleaguered by a mighty King (*Satan*) and preserved by the wisdom of a poor man (*Christ*.) So *Olympiodorus* expounds that of *Eccles. 9. 13.* A little Flock here in my Text : Little in two respects : First, little in the esteeme of the World : Secondly, little in comparison with the World : From which two respects we may gather these two propositions.

1. *Those that are in the sight of God the dearest, are commonly in the eyes of men of meanest and basest esteems.*

2. *The number of true Believers is little, being compared with the World.*

The former of these (for I must handle them severally) although to a naturall man it may at the first blush rather seem a Philosophicall Paradox than a Theologicall conclusion, especially seeing man naturally desires that which is good, and what he desires he loves, and the better any thing is, the more he loves it, and the more he loves it the more he esteemes it : Yet he that is acquainted with the Oracles of God, and the writings of the Ancient, and the practice of present times, and finds what befell the Patriarchs and Prophets, and Apostles, and Evangelists, and Martyrs, and Confessors, and Christ himselfe, and the best in all Ages since the Serpent began to bite the heel of the Womans Seed, and sees what miseries they endured, what indignities they suffered, in what account and estimation they

they were had in the World, will rather take it for an undoubted principle than a disputable Probleme. That which David spoke of himselfe, or of Christ, whereof he was a figure, was true of all Prophets and Patriarchs, before, and in his time. *I am a worme and not a man, a shame of men, and the contempt of the people; all that see me have me in derision, Psal. 22. 6, 7. We are a reproach to our neighbours, a scorn and derision to them that are round about us, Psal. 79. 4. Paul speaks of himselfe and the rest of the faithfull in his time, Wee are made a gazing stock to the World, and to Angels and to men: We are fooles, we are despised, we are made the filth of the World and of-scouring of all things, 1 Cor. 4. And that which the Pagans spoke of one, they meant of all that were of his profession: Bonum vir Caius Sejus, sed minus tantum quod Christianus: Nomen non crimen in nobis damnatur; & ignotam sectam vox sola pradamnat quia nominatur, non quia revincitur, saith Tertullian: And yet to say the truth, they spared no lyes to excuse themselves, and make Christians more odious to others. Pliny calls Christianity, a wicked and excessive superstition: *Christiani per flagitia inuisi*, saith Tacitus: And againe, *Exitialis superstitio Christianorum*, the deadly superstition of Christians. *Christiani genus hominum nova ac malefica superstitionis*, saith Suetonius: These were but small crimes; they were Idolaters, troublers of States, overthrowers of Empires: Atheists with *Diagoras*, Worshippers of the Sun with the *Persians*, incestuous like *Oedipus*; Man-eaters like *Thyestes*, and what not? And what marvaile that these should finde such entertainment with strangers, when their Master found no better entertainment with his owne, but was accounted as *Isaiab* long before had foretold, a man forsaken and contemned of men, *Isa. 53. A deceiver, a Samaritane, a Wine-bibber, a freind of Publicans and Sinners; nay, a Witch, a Sorcerer, whom none of the Rulers or of the Pharisees, but a few ignorant and cursed people which knew not the Law, made any reckoning of. John 7. 48. I dare not spinne along this thred to our times, neither is it needfull I should, seeing these present dayes doe sufficiently demonstrate my proposition to be true; I speak not of the Beast, and those that have its mark in their foreheads and right hands,*
between*

Tertul. Apol.

Plin. Epist.
Annal. lib. 15.

In Nero.

between whom and such as are sealed with the Seale of the li-
ving God, there must needs be *immortale odium & nunquam sa-
nabile vulnus*, a wonderfull great antipathy as between the
Serpents and the Womans Seed. I count little, how little
these account of us, it is indeed a singular honour to be disho-
noured by them: I speake not I say of these, though these do
sufficiently confirme the truth of my proposed Doctrine. It is
well known (would God I might be found a lyer) that even
in our English Church which is fled out of *Babylon*, and profes-
seth her selfe to be a follower of the Lamb whethersoever he
goeth: such as yet carry the most evident and apparent mark
of Gods Sheepe in their foreheads, are not by professed
Enemies, but by many thousands which in outward profession
joyne with them, counted the excrements of Christians, and
out-cast of all things, and branded with the odious names of
Precisians, Catharists, Puritanes, and I wot not what: *odio est
in hominibus innocens nomen innocuum*, as *Tertullian* spoke of
Christians in his time.

Mistake me not, I desire to be counted a Son of our English
Church, and am not come to make an Apology for our *Dona-
rists*, that have burst the unity of Gods Net, because of the bad
Fish that are within it, and have leapt out of Gods Fold because
of the Goates, and have forsaken his Field because of the Tares,
and his slobre, because of the Chaff which they finde mingled
with the Wheat: those that will live in no Church on Earth,
but such as is without spot or wrinkle, must (as *Constantine*
said to *Acecius* a Novatian Bishop) make Ladders for them-
selves to climbe into Heaven, here is no place for them under
the Sun. Neither go I about to patronise such as agree with us
in the Fundamentals, but differ in the Ceremonies and circum-
stances of Religion, that hold with us the substance, but as *Da-
vid* did to *Saul*, would pull a lap of our Garment, and hew
down the carved work of our Temple, as it were with Axes and
Hammers. I never thought it a sound Argument that Ceremo-
nies must be abolished, because they have been abused: for if
the abuse should make the thing unlawfull, there is nothing in
the world which a tender conscience might not make scruple of:
the Sun, the Moon, and all the Hoast of Heaven, the Earth

which we tread upon, the Aire which we breathe, our Meat and Drink which nourish us, our Apparell which cover us, the Bells, the Pulpit, the Font, the Church, and what cannot have been wickedly abused? We abridge the liberty of the Church too much, if we think that it may not use any thing which the Pope or others misused, saith *Peter Martyr* in an Epistle written to *Hooper* Bishop of *Gloce' er*, there being some cavelling at that time between him and *Ridly* then Bishop of *London*, about some Ceremonies of the English Church: the one seeking to abolish them, the other to maintain the lawfull use of them, yet were they both so far from Popery, that he that stood so stiff for those Ceremonies, was as ready as the other in Queen *Maries* daies to spend his best blood in defence of the Gospell. Our Elders, if not before the Egge was laid, yet before the cockatrice of Popery was hatched, were of another opinion, when they converted the Temples that were erected to heathenish Gods, and the reverence which were due to the Vestall Virgins, and Idolatrous Priests to the service of the true God. And this is the meetest sense that can be taken in the Judgment of any that is not wedded to his owne conceit, to take away the abuse and keep the thing: we have no commandement to deale with false Religion, as *Saul* was commanded to do unto *Amalek*, to root out good and all that belonged unto it: but rather as *Josuah* was instructed to deale with *Jericho*, to destroy the execrable things, to reserve the Silver and Gold, and Vessels of Brasle and Iron, for the Treasury of the Lord. It is a pritty saying of *Austine*, *non debet ovīs pellem deponere quod lupi aliquando eam induunt*, the Sheep must not therefore put off his Skin because Wolves are sometimes cloathed in Sheeep-skins.

Let no man then take me to be a Pleader for such, although I must confesse that I have partly learned *Judes* Rule, to have compassion of some in putting difference, such as not out of a spirit of contradiction, but out of a tendernesse of conscience, choose rather to forgoe all worldly preferment, then to have the Eye of their Soules (their Consciences) troubled with the least more: I cannot chuse but lament their cases, as he did the seduced Prophet, *Alas my Brother*, 1 King. 13. 30. and bemoane the Churches los, as the *Israelites* did theirs of the *Ben-jamites*

janites, because a Tribe was perished out of *Israel*, *Judg.* 21. 6.

But now to return to that from whence for mine own excuse I have somewhat digrest: that such as neither make any Donatistickall Separation from our Church, neither any Rent in our Church, but allow and approve as well the Ceremonies, as the fundamentall points of our Religion, if they strive to sail against Wind and Weather, and to swim against the Stream, and (as much as humane practise will permit) to keep themselves unspotted in the World: Should in Streets, in Markets, in Tavernes, on Stages, yea in Pulpits, and Bookes too be branded for Puritans, because by their Lives and Conversations, they give Evident Demonstration that they are of this Flock (for other Reason I cannot give) *Quis talia fando temperet a lacrimis?* This shewes, that all they are not *Israel* which are of *Israel*, but woe unto them that call Good evill. If thou abhor that beastly and swinish sinne of Drunkenness, and either envy against, or refuse to be an ordinary Companion to such: Thou art a Puritan: if thou canst not indure that blasphemous, horrible, hellish swearing, which is so common almost in all Professions, that we may iustly renew *St. Austins* Complaint, *Et cum creduntur jurant, & cum non creduntur jurant, & horrentibus hominibus jurant, & plura sunt plerumque juramenta quam verba*: Thou art but a Puritan, if thou exclaim against the *Chemarims* and *Baalites* of Rome, thou art with *Elias*, a Troubler of *Israel*, inclining to Puritanisme: if thou make a Conscience of keeping the Sabbath, and call it a Delight to consecrate it as glorious to the Lord, as thou art commanded, *Isa.* 58. 13. *Hic nigra succus lollipopis, hac est arugo mera*, it is a strong strain of a Puritan. Hereupon it falls out, that as of old *Arius*, for avoiding of Sabelianisme, fell into a more dangerous Heresie, and *Entiches* for fear of Nestorianisme defended a contrary, but worse Errour: And *Pelagius*, out of dislike of Manichisme founded a proper heresie of his own: So many amongst us, (verifying *Horace* his Verse *In vitium ducit culpe fuga si caret arte*; like unskilfull husbandmen, who going about to make strait a crooked peice of wood bend it so far the other way, that instead of straightning of it they break it) for avoiding of Puritanisme, fall into more pernicious

cious Errors, then either the old or new Catharists ever maintained, to wit Papisme, Neutralisme, and Libertinisme, and Epicurisme, and Arminianisme, and Atheisme: They care not what they be, so they be not counted Puritans. *Hos populus ridet, multumque torosa juventus*: The name is so generally derided, they cannot indure it. Thus then it hath been, thus it is at this day, and thus no doubt it will be in times to come; they that are in the sight of God the dearest, shall commonly in the eyes of men be of little and base account.

The Reasons of this Proposition are cheifly two.

The first ariseth from the difference of Judgment between the World and the Sons of God.

The second from the enmity and Antipathie of the Serpents Seed against the Womans.

For the first, Gods Wayes are not as Mans Wayes, nor his Thoughts as mans Thoughts. The Widdome of the World is foolishnesse with God; and the Wisedome of God to a naturall man seems foolishness. The reason is, because a naturall man cannot perceive the things of the Spirit of God, such knowledge is too wonderfull and excellent for him, he cannot attain unto it, he wants a Spirituall Eye to discern Spirituall things.

The Milesians objected to *Thales*, that the Study of Astronomie and other liberall arts, was idle and fruitlesse, because it commonly fell out, that those that study them the most, were the poorest: and when the fame of *Aristotle* his learning was spread abroad through all the Regions of *Greece*, many desirous to be acquainted with that which they heard by Report from others, flocked to *Athens* to hear him read a Philosophie Lecture: when they were come into his Schoole, and heard him make a large discourse about the Subject of the Metaphysicks, *Ens*, and *Unum*, and speak never a word, how a man might augment his Goods, and inlarge his Possessions; they altered their Judgments, and (for all his wisedome) counted him but a fool, to leave that by which a man may become great in the World, and discourse about such abstruse and abstract notions as they could not understand.

This is the Worlds judgement still, to count light of all that favours not of some present profit, or pleasure; he declines his felicity

felicity no further then the present Tense; a Lease for life in this World is of more worth with him, then the Reversion of a Kingdome in another; and therefore the Childe of God that looks not on the things that are seen, but on the things that are not seen; and first seeks, and then sets his affections on the things that are above, and makes more reckoning of a peaceable conscience, then a worldly Kingdome, is by him contemned, and reputed a foole by troubling himselfe with such metaphysicall notions as he (the worldling) cannot understand. A Jueller makes reckoning of a Pearl, but *Aesops* Cock, that knowes not the use of it, counts it but a Bable. When *Protogenes* the Painter did earnestly eye a Picture made by *Apelles*, admiring the curiouse of the workmanship; an ignorant man comes to him and tells him, that he wonders why a Painter should admire that Picture, for I have seen (said he) a hundred better: Oh said *Protogenes*, if thou hadst mine eyes thou wouldst never aske me that question, but wouldst judge as I judge. The childe of God looking upon heavenly things with a spirituall eye, prizeth them at a dearer rate then ten thousand Worlds all of Gold and Pearle: But an unwise man that doth not consider these things, and a foole that doth not understand them (because he wants a spirituall eye) doth farr undervalue them; as he that measuring the Sun by his eye, conjectures it to be but a foot and a halfe broad (as *Tully* notes) which Mathematicians know to be farr bigger then the whole Globe of the Earth and Water.

When the *Romanes* for the good service performed by the *Cappadocian* Slaves, offered them liberty (which all creatures naturally desire) they not knowing the benefit thereof, because they had ever lived in bondage, refused it. The worldling scornes and contemnes that liberty which the Sons of God have in Christ, because having ever been bound with the evill Angels in chaines of darknesse, he knowes not what that means, *If the Son make you free you shall be free indeed*. This is the first cause of contempt of Gods Children with the worldling, he understands not the things of the Spirit of God; he counts them foolishnesse, and him that studieth them no better then a fool in respect of himself.

The

The second is the antipathy between the Womans Seed and the Serpents: *I will put enmity betweene thee and the Woman, and between thy Seed and her Seed*, said God to the Serpent, *Gen. 3. 15*. *Hic incipit liber bellorum Domini*, saith *Rupertus*: true; for the whole Scripture is a Book describing the Wars between the Serpents Seed and the Womans; which shall be continued untill the consummation of the World. *Basil* writes of the Panther, that he hath such a mortall hatred against man, that he cannot indure his picture, insomuch that if he see it but drawne in Paper he will presently pull it in peices: The Serpent, that Hellish Panther, beares such an inveterate hatred against God, that he cannot indure his Picture; and therefore when he saw Gods Image drawne in a peice of earth, I mean in *Adam* at the creation, he was never at rest till he had pulled it in peices: and in whomsoever he shall finde it drawne anew (as it is in all beleivers, though not so perfectly as was the first draught) against them he and his Imps bear an implacable hatred, and labours with tooth and naile to tear in peices this Image; if they cannot this, then at least to keep them under that weare it; or as the *Gaderens* dealt with Christ, to keep such out of their coasts: By a Law of Ostracisme they will banish such out of their company, as the *Athenians* did themselves, and the *Spartans Demaritus*, and as the *Ephesians* used *Hermodorus*, who cast him out of the City because he was a trusty and an honest man, adding this sentence, *Let none of us be over good for ought, if hee be, let him seeke another place, and get him other companions.*

*Plut. Herod.
Tullie, Tuscul.
quaest. lib. 5.*

Use.

Here then (beloved Christian) learn not to be discouraged for this, that thou art not respected, nor had in account with many worldlings as thou deservest; the more the men of this World shall hate, the more strive thou to be unlike them, that they may hate thee; the more *Invidia rumpantur ut ilia Cedri*: They contemne thee because they do not know thee; thou art not of the World, what marvell if the World hate thee, thou art a stranger, care not if the Doggs bark at thee: The Philosopher in *Laertius* said of a Dancer, *Quo melius feceris eo deterius facias*, and *Quo deterius eo melius*. The better thou dancest the worse thou art, and the worse the better: So the better

*Apud Diogen.
Laertium.*

Let thou art in the Worlds judgment, the worse thou art ; and the lesse thou art in the Worlds account, the greater art thou in Gods : As *Tacitus* speaks of the Images of *Brutus* and *Cassius*, which were not shewed amongst the rest in *Tiberius* his time , *Eo honoratiores quod non ostendebantur* : So the more thou art despised the more honourable art thou, if thou canst enjoy riches and honours and favour with the men of this World, as *Ioseph* under *Pharaoh*, and *Obediah* under *Ahab* thou mayst, so that it be without the losse of Gods favour : if thou canst not, count not of the losse. The woman cloathed with the Sun, treads the Moon under her feet, *Revel. 12*. If thou be cloathed with the wedding Garment of the Sun of righteousness, and the bright beames of the Gospell inlighten thy dark and cloudy heart, all worldly honours, riches, pleasures (which are as mutable as the Moon, tread them under foot, and set them at naught : require the worldlings with a like kindnesse, have the most precious things on earth in as base esteeme as they have thee. This is a lesson (I confeis) hard to be learned, and practised by very few : No marvell Christs Flock as it is little in estimation and account of the World, so is it also little in comparison with the World, which is the second proposition observed from the quantity.

It is true which the essentiall truth hath told us, *That many are called*, yet not so many as the upholders of universall Grace would have us to beleeve ; for he that shewed his Lawes unto *Jacob*, his Statutes and Ordinances unto *Israel*, and dealt not so with any Nation, nor gave the Heathen knowledge of his Lawes : he that prohibits to cast Pearls before Swine, and to give that which is holie to Doggs, he that brings a drought upon one City when he makes it raine upon another : he that commands *Paul* to Preach in *Macedonia*, and forbids him to Preach in *Asia*, shewes plainly that he is not tyed in any obligation to offer so much as the internall meanes of Salvation to all, but of those many that are called few are chosen, *Matth. 20*. Will ye have a type of it, six hundred thousand are called out of *Egypt*, but onely two of them enter into the promised Land : Three and twenty thousand are called to fight against *Midian*, but onely three hundred are chosen, *Jud. 7*. *Gideons* Fleece is

wer

wet when the whole Earth is dry. Eight persons are saved in the Ark, when the whole World, that would not hearken unto the Preacher of righteousness, is drowned : five Cities are burned, only three Soules that believed God and fled unto the Hills were preserved. The Seed falls foure waies out of the Sowers hand ; some amongst Thornes and that is choaked : some amongst stones, and that is withered ; some by the way side, and that is devoured, scarce the fourth part falling into good ground is preserved : Christ hath a little Flock, but the Devill hath a Kingdome, nay a world of Kingdomes : *All these are mine* : He lyed, but in some sort his speech was true ; he is the Prince of this World, he drives the whole World in a drift before him, as a Butcher doth his Flock to the Shambles : Christ catcheth here a Sheep and there another out of Satans Drove, to make up to himselfe a little Flock ; he hath the Vintage, Christ hath the Gleanings, as the scattered Grapes when the Vintage is ended, and as the after shaking of an Olive Tree, here a Berry and there a Berry on the outmost boughs, *Isa. 24. 13.* For this cause, as if it were too much that Christs Church should be called a Flock, it is elsewhere called a Household, *Eph. 2. Gal. 6.* This is too large a name, and therefore is it limited : in a House there be Vessels of honour and Vessels of dishonour, the former onely are Christs, the other he leaves to Satan : there be Sons in an house, and there be Servants, Christ makes challenge to none but Sons and Daughters, the reason is plaine ; the way to Hell is a broad way, they may go by thousands to it, there is roome for Foot and Horse, and Cart and Coach and all ; it is plaine and pleasant, no hedges to keep passengers in, no mire to withhold them, no blocks to stop and hinder their passage : But the way to Heaven (like that described by *Livie* to *Tempe* in *Thessalie*) is but one single narrow craggy path, all that go that way, must (as neer as may be) tread in the footsteps of him that is gone before, *Viz.* Christ : There is the sharp thorny hedge of the Law to pale them in, and the fiery Cherubs to affray them, and the blade of a Sword shaken to discourage them, and the mire and clay of tribulation to keep their legs, as it were, in the stocks, and many blocks and stops doth Satan cast before them to bring them to the ground ; and
when

when thou art come to the gate, it is but like a needles eye : If thou be puffed up with luxury and drunkennesse, thou must empty thy selfe : If thou bee swelled with pride and ambition, thou must humble thy selfe : If thou be loaden with the drosse and trash of this world, thou must disburthen thy selfe, thou must pull downe thy top-mast, and strike saile, and become slender and little, and nothing in thine own eyes, or thou shalt never finde entrance.

This being thus, I much wonder why either *Bellarmino*, or the most impudent and brazen-faced Divine that ever the Roman Church bred, should not blush to place multitude, and a glorious visibilty of Professors amongst the infallible marks of the true Church; which if they prove, I will not say to be proper and inseparable marks (the mark which *Bellarmino* aimes at) but to carrie so much as a shew of probability, I dare boldly inferr that neither *Abraham*, nor any of the Patriarchs; nor *Elias*, nor any of the Prophets; nor *Athanasius*, nor any of the Orthodoxall Bishops of that time; nor Christ, nor any of his Apostles were of the true Church: all of which had multitude, and glorious visibilty of Professors as strongly against them, as the *Romanists* can prove it to be on their side. Where was this multitude and visibilty, when *Abraham* and his Wife were Pilgrims in *Egypt*, and *Canaan*, and had not so much as a child to leave behind them? where, when *Elias* complained that he was left alone, that small remnant which God had reserved to himselfe being so hid, that they were unknown to *Elias* himself, though a principall member of the Church? Where, when the Prophet complained, that not a righteous man could be found in *Jerusalem*? *Jer. 5. 1.* Where, when Christ first began to preach, and made choise of 12. Apostles for this purpose, one of which proved a thief. Where in the time of the *Arian* persecution, when to use *Hieroms* words, the whole world groaned and wondered to see her selfe become an *Arian*? When this plague spread over the whole Christian world, and infected two Bishops of *Rome*, and was strengthened by ten severall Councils, in which the decrees of the *Nicene* Synod were repealed. When whole burthen of the Church (in respect of men) lay upon the shoulders of *Athanasius*, and a few other forlorn Bishops, which

endured either imprisonment or banishment, or otherwise hid themselves, and durst not shew their faces : By this which hath been spoken, as it is evident that this note of multitude notes nothing ; or if any thing, the contrary to *Bellarmines* note : So is it also as cleare, that that glorious shew of visibility (of which these *Thrasoes* make such great boast) neither makes their cause good, nor hurts ours. Where was the Protestants Church for divers hundreds of years before *Martin Luthers* dayes ? many there were not of that Church ; true, there needed not. Christs flock is little, gloriously conspicuous it was not ; true, for neither was that needfull. Where was this great multitude of Believers, and glorious splendor of Professors, when the Prophet complained that he was left alone ? When *Esay* exclaimed, *That from the sole of the foote to the crowne of the head there was nothing but bruises and putrified sores*, *Isa. 1.* When all *Ierusalem* was troubled about the birth of Christ, when the Christians groaned under the ten bloody persecutions inflicted by the Pagans, and under the eleventh caused by the Arians ? As in those times, so in the times before *Martin Luther*, the western Church was at a low ebbe, and the Moon did suffer almost a totall Eclipse : No marvail, seeing it was foretold that there should be an apostacy, *2 Thes. 2.* And that the second Beast should cause all, both great and small, rich and poor, free and bond to receive a marke in their right hands, and in their fore-heads, *Apoc. 13. 16.* And that all Nations should be drunk with the wine of the fornication of the whore of Babylon, *Apoc. 18. 3.* Yet even then I make no doubt but God had his true Church, because the gates of Hell shall never prevaile against it. Although I could neither name the persons who, nor the places where (which notwithstanding I can do both) as I doubt not but wee had all Ancestors living 120. yeares agoe, and yet none of us can name either person or place, or profession of any of them : and I doubt not but there is a moone immediately after the change, although I cannot point out the place with my finger, and say here it is.

Use 2.

Now as this doctrine proves amplitude and multitude of Believers to be no true and infallible *certification* of Gods Church : So it takes away an excuse which is common in the world

world to do as the most do : wherein we may justly renew *Seneca's* complaint , *Inter causas malorum nostrarum est quod vivimus ad exempla, nec ratione componimur, sed multitudine abducimur. Quod si pauci facerent, nollemus imitari: cum plures facere caperunt, quasi honestius sit quo frequentius, & sequimur, & recti apud nos locum tenet error ubi publicus est factus.* Here comes into my minde a story recorded by *Munster* in his discription of *Frisland* : *Carolus Mertellus* Duke of *Brabant*, coming into *Frisland*, perswades *Rapotus* Duke thereof to embrace Christian Religion, and to this purpose sent *Wolfrancus* a certaine Bishop to instruct him in the grounds of Christian Faith ; After a time *Rapotus* yeelds, and going into the water with the Bishop to receive the Sacrament of Bapt. having one foot in the River where he was to have been baptized, he demands of the Bishop whether more of his Progenitors were in Hell, or in Paradise, the Bishop replying in Hell, presently the Duke steps back, and refusing baptisme, said, *I had rather be in Hell with the most, then in Paradise with the fewest.* Many deride the folly of this man, who follow his example ; rebuke the Adulterer for his dallying, or the Drunkard for his carousing, or the Swearer for his blaspheming, or the Usurer for his grinding, or the Sabbath-breaker for his prophaning : What but universality of sinne must procure him a pardon ; but *multitudo peccantium non parit erroris patrocinium* saith *Hierome*, and he that excuseth his fault by alledging of multitude (saith *St. Austin*) seeks not a patron for his cause, but a fellow for his punishment, and God hath commanded us not to follow a multitude to do evill : and we have now learned that Christs Church is not a great, but a little flocke. It is a true saying of *Livie*; *major pars plerumq; vincit meliorem.* In doing of good it is good to have company : but where they leave the way of God, we must leave their wayes. It is the worst kind of good fellowship to go to Hell for company, *Bonum quo communis ex melius: but malum quo communis eo pejus.* It's more dangerous when a whole house is sick of the Plague, then when only one of the family is infected, worse when it is in a whole Towne, but worst of all when it is spread through the whole Kingdome. The universality of sin is an argument that Gods plague is waiting at the doors of that house or City, or Kingdome, to fall upon

Epist. 123.

in *Ruffin.*
in *Joh. Ser.*
49.

it, and to destroy it. Poets fable that a little before the *Trojans* warre, the Earth made complaint to *Jupiter* that she was laden with the sins of wicked men, and could no longer beare them, the offenders were to many. Whereupon *Jupiter* stirred up the *Trojan* wars, to ease the earth of the multitude of offenders: and indeed Warres are commonly Gods new brooms (which sweep cleane) whereby he purgeth this *Augurum stabulum*, and sweepeth away the common heaps of sinnes. And in them it falls out according to the proverb, *Ut victor fleat, & victus intereat*, That both parties sustaine losse as then it fell out. But wee have better examples then Poeticall fictions for illustration of this point.

What was the cause of the drowning of the old World? See *Gen.* 6. 12. Universality of sinne: All flesh had corrupted his way upon the earth. What was the cause why *Sodome* was burned? See *Gen.* 18. Community of sinne: not ten righteous men could be found in five Cities. For shame then plead not universality for sinne, lest if thou be partaker with the multitude in their sinnes, thou suffer with them in their punishments. If *Noah* had been like unto them of the old world, he had been drowned with them: And if *Lot* had been like his neighbours of *Sodome*, he had been burned with them. If thou wilt enter into life, be singular, goe not with the most, but with the best. *Abraham* must come out of *Chaldea*, though none but his Wife accompanie him: and *Lot* must leave *Sodome*, though all his neighbours forsake him. He that will follow the streame and current of Rivers, shall at length come to the deep Sea: and hee that will follow the stream and current of times, shall at length come to the deep of Hell. So much of the second, the third followeth.

Fear not.

Third part.

Of that feare whereby a man is moved either to obey God, or depart from his precepts, *Peter Lombard* sets downe 4. kinds. Servile, which hath *penam* for its object; it ariseth from the apprehension of Gods wrath, and curses of the Law. He that is the subject of this feare, will abstaine from sinne, and do that which is good, *Non virtutis amore, sed formidine pena*, as *Horace* speaks. *Non timore amittendi aeternum bonum quod non amat, sed timore.*

timore patiendi malum quod formidat, as *Austin* notes. This is In Psal. 127: a preparation, or preuiall disposition to the next kind of feare, ver. 1. which is called chaste and filiall: *It is the beginning of wisdom*, as *Solomon* call's it, and it is to filiall feare, as the needle is to the thread (so *Austin* illustrates it) the needle makes way for the thread, and draws it after it, yet so as that the thread, not the needle remains in the cloath, and tyes the parts together. Filiall feare, the second kind, is joyned with faith, and love of God, and hath *Culpam* for its object: this is a speciall part of Gods worship: *Thou shalt feare the Lord thy God and serve him*, Deut. 6. 13. The third is *Initialis*, which doth not specifically, but modally and gradually differ from filiall: And indeed in the best of Gods children, as all other virtues, so also filiall feare is but Initiall. *Cunctorum in terris gementium imperfecta perfectio est*, saith *Hierome*, they are pilgrims, and a pilgrims motion is (as all mutations are) *actus entis in potentia*, as the Philosopher defines *motus*. The fourth is mundane and humane, unto which we may referre that which some Schoolmen make a fifth kind of feare, which they call naturall, which is not euill if it be kept within its bounds. For to be touched somewhat with those things which be by nature *terribilia*, and may do euill, as Death, Famine, want of necessities for this life, is not euill. *Aristotle* notes it as a kind of brutishnesse in the *Celte* that they feared not Lightnings, nor Inundations, nor Earth-quakes. But now to exceed in this kinde, and for auoyding of mundane euills to incurre the displeasure of God: with *Elisba's* servant, to see thine Enemies, but not thy Friends: with *Saul*, to be greatly afraid of *Goliath*, and not to see the power of God in little *David*: It proceed's from an euill root, an immoderate love of this world, and is joyned with a distrust to his providence, who hath said, *I will not leave thee nor forsake thee*, and is here forbidden by our Saviour, *Fear not*.

Iannus-like it looks both back-ward and forward. Backwards to the precedents of this Chapter, & so it contains the use which we are to make of that which hitherto hath been delivered concerning Gods providence. Forward to the latter part of the verse, and so it is a conclusion of an argument a *majori*, thus: Gods elect are Kings sonnes, States of Paradise, and heires apparent.

rent to the crown of Heaven ; *Ergo*, they need not feare, but he will watch over them, with his fatherly provision , protection, and direction in his kingdome of grace. Take it whether way ye will, and it will afford us this proposition ; Such is Gods fatherly care and providence over his children , that they need not be discouraged by humane nor mundane fears.

Aquinas 1. 2.
quaest. 102. *art.*
6.

As the night Crow sees in the night, but is blind in the day : So a naturall man is quick-sighted in temporall things, but blind in spirituall ; For as the Sun lighteneth the Earth, but darkeneth the Heaven: So his understanding giveth him direction about earthly things, but for heavenly and spirituall, them it darkneth and obscureth. This as by many other things it is evident, so especially by the worlds rash judgement touching Gods providence over his children while they remaine in these houses of clay ; for they seeing that the godly are oftentimes hunted as a Partridge upon the mountains, or as a Pelican in the Wildernesse, and an Owle in the Desart : whereas the ungodly (as *Job* speaks) have their houses peaceable, and without fear, and the rod of God is not upon them, they rejoyce in the sound of the Organs, and spend their dayes in wealth : They I say, seeing these things, not being able to give the true reason of them, (because God made them neither of his Court nor Privie Counsell) and yet scorning to be ignorant in any thing (though they knew nothing as they ought to have known) began to lye and libell against that eternall power in which they live, & move, and have their being. Some of them, because they would not seem to impure any injustice unto God, thought that such as they saw groaning under the heavy burden of affliction, howsoever unto the worlds eye they might seem devout and righteous, yet in very deed, and before God, which seeth not as man seeth (for man looks on the outward appearance, but God beholds the heart) they were dissemblers and hypocrites. Thus *Paul* when he had gathered a few sticks for the fire, and a Viper came out of the hear, and leapt on his hand, was by the *Barbarians* counted a murderer. *Job*, when the heavy hand of God was upon him, was by *Zophar* thought to be a man forgotten of God for his iniquity. Nay Christ our Saviour, that immaculate Lamb, who had done no wickednesse, neither was there any guile found in his

Acts 28.

Job 11. 6.

his mouth; was judged by the Jewes as a man plagued and smitten of God for his sinnes, lla. 53. 5. Others, not much unlike the old Thracians, who (as Herodotus writes) when it thundered, used to shoot up their arrows towards Heaven, and to tell God that he cared for none but himselfe) affirmed, that though God had made the world, yet the government thereof he committed to *Fortunes* wisdom and direction. Others, that he ruled Caelestiall bodies, and those that are above the Moone; but for these bate creatures that are below, it is against his divine Majestie to respect: *Scilicet in Superis labor est, &c.* Others, that hee was tyed to second causes, and could work no otherwise then he found them disposed. Herenpon came the fable of the three Fates sitting by *Jupiter*, the one holding a Distaff, the second spinning, the third cutting the thread, whose decrees *Jupiter* cannot alter nor resist: and *Homer* brings in *Jupiter* with a chain in his hand, to which the whole world is tyed in certaine links of Causes: *Jupiter* hath in his owne power the moving of the first linke; but after the first like is moved, then hee meddles with no more, but one link draws on another. The same Poet brings in *Jupiter* complaining upon the Fates, by whose immutable decree he is hindered that hee cannot deliver *Sarpedon* from death: And *Neptune* desiring to hinder *Ulysses* from coming into his Countrey, for the hurt done to his sonne *Polphemus*, but cannot, because the Fates are against him. So *Juno* in *Virgil* complains that she is resisted by the Fates, from hindering *Aeneas* to come into *Italie*. — *Mens incapta desistere villam,*

Nec posse Italia Teucrorum avertere regem!

Quippe vetor fati.

Nay some upon this occasion stickt not to come to that height of impiety, that they adventured to deny that which with a pen of iron, and with the point of a diamond is written in the tables of their hearts, that there is a God.

Marmoreo Licinus tegitur tumulo; Cato parvo,

Pompeius nullo. —

And hereupon to make up the verse came that blasphemous speech --- *Quis putat esse deum?* Yes blasphemous mouth, there is a God, and this God is not God of the mountaines only, but he is God of the valleys too; he looks not only to the things which

which are in Heaven (his Throne) but also unto the things that are on Earth (his foot-stool) the young Ravens are fed by him; one Sparrow cannot fall unto the ground without him; he numbers the haire of our heads, and puts our teares into a bottle, and marks our treadings, and reckons our steps. Hee careth for his chosen as a Shepheard doth for his Flock, nay as a Master doth for his household; nay as a Father for his own Children. As

— a father pitieth his owne children, so is the Lord mercifull to them that feare him: Nay as a mother loveth the sonne of her wombe, which is greater then the fathers love, as Aristotle well noterh.

Lib. 8: Ethic.
cap. 12.

Can a woman forget the child of her womb? Isa. 49 Emphatically spoken, a woman? Women where they love, love earnestly. David to shew the ardency of Jonathans love towards him, hyperbolically extolls it above the love of a woman. Can a woman forget her child? Her love to children is great, not only by reason that the sex doth daily converse with children, which is a meanes of encreasing love; but also by a naturall sympathy between them. Can a woman forget the child of her owne womb? She loves others, but much more that which is nearest of her blood, a part of her selfe, whom she loved before she either knew either name or sexe. Can a woman forget the child of her wombe? Its almost impossible: but becaule such Monsters have been heard of in the world;

*Sedens amor docuit natum sanguine matrem
Commaculare manus.*

Therefore he adds; Though she should, yet I will never forget thee. His love to his is more then a womans to her owne child. He respects us as a member of his body, to speak after the manner of men: Nay as his dearest member, as his eye, nay as the chiefe part of his eye, As the apple of his eye, Zach. 2. 8. And though Baal (as Elias mocked) may perhaps be weary, or be in pursuit of his Enemies, or asleep, and would be awaked; Yet he that keepeth Israel shall neither slumber nor sleep. Witnesse the wonderfull preservation of his Church against the persecutions and cruelties of Pharaoh, Haman, Antiochus, Sennacherib, Decius, Dioclesian, and other Pagans, Valess and other Hereticks of old, and many other, both of former and last times, whose names I will not now repeat, because I may not load your
care,

Isa. 49.

eares with such harsh stuffe. If I might presume upon your attention in this kind, I had rather instance in this little *Israel* of ours, since she fled out of the dark *Egypt* of Poperie, through the red Sea of *Queen Maries* Reign. What curses hath the *Romish Babylon* intended? Nay what hath he not intended against her? He hath sent his fierce Bulls to push her down, & to trample her honour in the dust. He hath thundred out his Canons charged with bullets of *Anathemas* against her: He hath set open Heli-gates (for to this three-crowned *Cerberus* is given the key of the bottomlesse pit) and sent out locusts to annoy her. He hath used base flatterie, open hostility, cunning practises, secret conspiracies, dangerous treasons, hellish devises, to overthrow her. But behold the watchfull eye of God our heavenly Father over his Children. His Bulls which in former times have seemed so wilde, that scarce some hundreds met together in a Provinceall Synod durst baite them, have proved such cowardly Dastards, that every single Curre hath been able to lugge them, proving much like to the counterfeite shews of *Semiramis*, when she was to fight with the *Indian King*, which afar off seemed to be Dromedaries and Elephants; but when they came to tryal, proved nothing but Oxen hides, stuffed and bumbasted with straw. His Canons troll like *Domitians* thunder, a noise heard, but no bullet felt. His locusts hurt none, but such as had not the Seale of God in their foreheads. His plots and devises against *Queen Elizabeth*, and *King James*, so defeated and brought to nought, that maugre the beards of all *Romish* Traytors, and in despite of all the Devils of Hell, they were both brought unto their graves in peace. Give me leave (before I make use and application of this proposition) to put you in mind of two deliverances, which as they are never to be forgotten, but to be written with pens of iron, and the point of a Diamond in the tables of our hearts; So do they give evident testimonie of the case which our heavenly Father beareth over his Chosen. The one was in 88. when our Enemies were purposed to swallow us up quick, they were so wrathfully displeased with us; Then the Kings of the earth stood up, and the Rulers (Ministers) *Baalag* and *Balaam*; the Spaniards and the Pope tookes counsell together against the Lord, and against his Anointed, saying, Come

H

and

and let us root them out, that they be no more a people, and that the name of England may be no more in remembrance. But what followed? He that dwells in Heaven laughed them to scorn, the Lord bled them in derision. He spake unto them in his wrath, and did vex them in his sore displeasure. He put a book in their noses, and a bridle in their lips, and carryed them back againe, not the same way they came (as he did Sennacherib) but a strange and unknown way (to the Spaniard for all his sayling) through the cold Northern Seas, and the boysterous Western Ocean; Whence after Leviathan had taken his full of them, and the Sea which then faught for England was glutted with the multitude of dead corps, a few weather-beaten Souldiers returned home in torne and tattered Ships, to carry their Master word, that it was hard for him to prevaile where God was his enemy. Pretty were those verses of Claudian spoken to Theodosius the first, when hee prevailed against his Enemies by help of the wind which blew dust in their faces, applied to Queen Elizabeth.

*O nimium dilecte deo cui militat ather,
Et conjurati veniunt in praelia venti.*

Turned thus to Queen Elizabeth.

*O nimium dilecta deo cui militat aquor,
Et conjurati veniunt in classica venti.*

Neither is the *Zelanders* invention to be forgotten, who upon this occasion in a new coine of silver stamped a Ship sinking, with this motto, *Venit, ivit, fuit*: and in a coine of Gold, *Homo proponit; Deus disponit*. 1588.

This, though of it selfe great, may find examples parallel to it; but the other which happened, *Novemb. 5. 1605.* which is such that a man would scarcely beleive that the Devil himselfe, though he be a subtle Serpent, could invent so wicked a plot: or he and all his Angels, though they be murderers from the beginning, would not tremble to put in execution so cruel a device; if wee shall turne over all Histories of ancient and later times, we shall not finde one so match it. What shall I say unto you.

you by way of Preface, but as *Isaiah* begins his Prophecie, *Hear heavens, and hearken O earth: Or with Iosel, Hears ye this O yee Elders, and hearken all ye Inhabitants of this land, whether ever such a thing hath been in your dayes, or in the dayes of your fathers, or in the dayes of your fore-fathers: Tell ye your children of it, and let your children tell their children, and their children tell another generation: When Balaams servants did not onely wish as once that Barbarian did,*

Ep̃s̃ dicitur q̃d̃ p̃a m̃x̃d̃ta ṽp̃i:

Suet. in Ner.

Nor as *Nero* added, when he set *Rome* on fire, *ut dicitur* when I am living let the whole World burne with fire: but had almost put in execution their cruell intendments. Nor as *Tarquin* in *Livie*, and *Periander* in *Herodotus*, to cut off the chiefe heads, that there might be a paritie (Cousin german to confusion) amongst the rest, but to cut off head and tayle, branch and rush in one day: To make the body of this Kingdome like dead *Prionus* in the Poet, -- *Avulsum humeris caput, & sine nomine corpus*: When that place which was ordained for the establishing of wholsome Lawes, for the safety and peace of this Kingdome should have been made like to that old *Tophet*, where is burning and much wood kindled, as it were, with a river of Brimstone: Or as *Etna* did of old, *Flammarum globos liquefactaque volvere saxa*, belching out flames of fire, and heaps of stones, not much unlike to the destructions of *Sodome*, and the miserable desolations of dolefull *Gomorrhah*. When those true Professors, which should have remained after such an overthrow, should have been like a few scattered grapes after the vintage is ended, and like Pellicans in the Wildernesse, and could have expected for nothing but what was written in *Ezechiels* scrowle, Lamentations, and Mourning, and Woes: *O daughter of Babylon, woorhy to be wasted with misery, happy shall he be that rewardeth thee as thou hast deserved of us: Yea, blessed shall he be that taketh thy children and dasheth them against the stones.* Now did not he who hath said, *Feare not little flocke, who keepeth us from the snare of the hunter, keepe us from those snares which they had laid privily for us, and from the traps of those wicked doers? Did not he which taketh the wilie in their owne craftinesse, and saveth the poore from the hand of the violent*

Ezech. 2:

man, as *Eliphaz* speaks in *Iob*; *Let these fall into their owne nets, and let us ever escape them. 'Tis doubtles it was the Lords doing, and it is marvellous in our eyes.* By this which hath been said, the Doctrine is cleare, let us now come to the Use.

Use.

Is Gods care and providence over his children such, that they need not be discouraged by humane or mundane terrours and feares? Oh then comfort thy selfe thou child of God, whosoever thou art, which art tossed with contrary winds in the tempestuous Sea, and begin to say unto thy weary and distressed soule with the Kingly Prophet, *Why art thou so sad O my soule, and why art thou so disquieted within my breast? Doth he, who layes the beames of his chambers in the water, and makes the clouds his chariots, and walks upon the wings of the wind, care for Agar and her brat, and will he neglect Sarah and her sonne? Doth he make his Raine to fall, his Sunne to shine upon the unjust, and will he suffer to famish the soule of the righteous? Is he a Saviour of all men, and will he forsake them that believe? Doth he nourish the roaring Lyon, feed the young Raven, give the little Wren her dinner, provide for the poore Sparrows, whereof two are sold for a farthing, Mat. 10. that's too dear, five for two farthings in this Chapter: In a word, doth he give food to all flesh, and will he oversee his owne? Doth his providence extend to senselesse creatures, to the grasse and Lillie of the field? What will he not do for them, for whose sakes these and all other creatures in the world were made? Hee that hath given us his Son, what will he deny us? He that hath provided for us, and promised us the Kingdom of Heaven, will he deny us the Earth so far as it is expedient for us to have it? Heaven and all creatures under it shall change their natures, rather then this little Flock shall be left desolate. The hungry Lion shall not touch the Lords Prophet; The devouring Fire shall stay its burning; The Whale shall preserve *Jonas*; The Earth without labour shall yeeld her encrease; The Sunne and Moone shall stand still; The barren Wildernesse shall afford bread; The raging Sea shall become dry ground, and the flinty Rock shall be turned into a springing Well, before the least Lamb of Christs little Flock shall be left destitute. Go too then, let Hell rage, let fury swell, let the men of this world threaten to swallow thee up quick, when they*

they are so wrathfully displeased with thee ; yet put thou thy trust & confidence in him, who hath said, *Fear not little flock* ; and say, *In the Lord put I my trust, how say ye then unto my soule, that she shall flee like a bird into the hills ? The Lord is my strong rock and my defence, whom then shall I feare ; the Lord is the strength of my life, of whom shall I then be afraid ?* What if the greatest Potentates of the world shall joyne their Forces against thee, he who hath said, *Fear not little flocke, and I will not leave thee nor forsake thee*, is able, though they had sinewes of iron, and necks of brasse, to break them with a rod of iron, and to crush them in pieces like a Potters vessel : so that thou mayst boldly say, *I will not feare what man can doe unto me.* Hebr. 13. What if the boisterous sea carry thee up to the heaven, and downe againe into the deep ? What if the waters do compass thy soule, and the weeds be wrapped about thy head (as *Jonah* speaks of himselfe) Feare not any of these things that shall come upon thee ; for though the waves of this troublesome Sea be mighty, and rage horribly, yet the Lord that dwells on high is mightier : So that they shall not be able to drown thee ; but as *Noah's* flood carried the Ark above the waters, so they shall carry thy head above the water floods, till they bring thee to the Rock that is higher then thee. Come rock, come rope, come evill, come Devill, come what can come, nothing can come a-misse ; For he that hath given the barres, and hath said unto it, *Hither shalt thou goe, & thou shalt goe no further ; here shalt thou* Job 38. *slay thy raging waves.* He that can put a hook in the lips of *Leviathan*, and pierce his jawes with an Angle : though he make the depth to boyle like a pot, and the Sea like a pot of oymment (as *Job* speaks) hath bound *Leviathan* that piercing Serpent (as *Esay* calls him) and all the powers of Hell in chaines of darknesse, so that they shall not move one foot to hurt thee, but as he permits them, and looseth out their chains. The spirituall *Pharaoh* may be a terrour to thee, as he of *Egypt* was to the *Israelites*, but he shall not hurt her : For though he be not cast into the bottome of the Sea, lest thou shouldst be secure, yet he is dead on the shore, lest thou shouldst despair. The world may be to thee as the *Canaanites* were to the *Israelites*, thornes in thy sides, and pricks in thine eyes, but it shall not overcome thee,

thee. Thy wife may be as *Sampsons* was to him, setters and snares of Satan to entangle thee, but they shall not prevaile against thee. Thy children may be as *Absolom* was to *David*, a wicked and a rebellious off-spring, but they shall not overthrow thee. Feare not; for as the Angel said to *Gideon*; *The Lord is with thee thou valiant man*; Thou art a branch of that Vine, whereof the least sprig shall never be cut off: Thou art a member of that body, whereof the least part shall never be corrupted: Thou art a Sheep of that little flock, whereof not one shall ever perish: Thou art a Souldier in that Camp, whereof the weakest in the end shall be a Conquerour. Feare not, the Lord is with thee thou valiant man; Neither tribulation, nor anguish, nor nakednesse, nor sword, nor death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ *Iesus*. He whose name is *Amen*, the faithfull and true *Witnesse* (and therefore cannot goe back with his word) hath promised to his whole Flocke his divine protection and assistance in his Kingdome of grace, and will at length bring us to everlasting happinesse in his Kingdome of glory. Feare not little Flocke, for it is your Fathers pleasure to give you the Kingdome.

Revel. 3.

The

The Third Sermon:

LUKE 12. 32.

For it is your Fathers good pleasure, &c.

Having finished the former branch (the Doctrine) we are now to come to the second part (the Reason) and herein observe,

1. The granter (your Father.)
2. The thing granted (a Kingdome.)
3. The grantees : Not all *Adams* sons, but the Sheep of this little Flock (you.)
4. The consideration, or cause impulsive, and that is nothing in Man, but the love and good pleasure of Almighty God (your Father is well pleased.) At this time only of the first, the Granter, your Father.

He who hath one only naturall sonne, God begotten from everlasting, of the same substance with himselfe, and in all things equall to himselfe, and one only begotten sonne by grace of Conception, Man, made of the seed and substance of a Woman (both which concur to the making of one and the same individuall person of *Immanuel*, the Messiah) is (if you take the word not personally, but essentially) 1. A Father of all his Creatures, *Similitudine vestigij*, because there is not the meanest creature in the world, wherein he hath not imprinted some characters and foot-steps of himselfe, in which respect *Job* calls the Worm his sister and mother, *Job* 17. 14.

2. A Father of the Angels, *Similitudine gloria* : So they are called *The sonnes of God*, *John* 1. 6.

3. A Father of all Man-kind, *Similitudine imaginis*, wherein man was created, *Gen.* 1. 27.

4. Not of all mankind, but only of a certain number, whom he, before the foundation of the world was laid (not for any goodnesse either of faith or works which he did foresee; for what did he foresee, but what he decreed to bestow upon them, of his free grace and love pick'd and cull'd out of that masse of corruption, into which by *Adams* sin they were to come: and in the fulnesse of time effectually calleth, that is, separateth from the world, and admits into his household and familie, and makes them (*Who by nature were dead in sinnes and trespasses*) living members of *Christs* mysticall bodie: Thus he is a Father of all believers. *I will be a father unto you, and ye shall be my sonnes and daughters, saith the Lord Almighty, 2 Cor.* 6. 18. *The spirit of adoption beareth witnesse that we are his children, and bids us cry Abba Father, Rom.* 8. 16. In this sense our Saviour bids us *Call no man father on earth, because we have but one Father, which is God, Matth.* 23. 9, and sends us in our prayers to our Father which is in Heaven, *Matth.* 6. 9. Thus is he a Father of his little flock.

Ephes. 2.

And well may he be called Father; for what doth a natural parent to his child, which the Father of Spirits doth not in an infinite, larger, and better measure to his?

1. An earthly father begets his child, and is the cause of his naturall being.
2. He gives him a name.
3. He feeds him.
4. He cloatheth him.
5. He protects him from wrongs.
6. He corrects him for his faults.
7. According to his meanes he provides an inheritance, or a portion for him. God doth all these to his sonnes, the Sheep of this little flock.

1. He begets us, *Jam.* 1. 18. *For which cause he is styled the father of spirits, Heb.* 12. 9. This is a meer work of God, to which the power of free-will doth no more concur then a child is a Co-adjutor to his father at his natural generation: I grant that as in substantial mutations, before a forme be corrupted, and another educed,

educated, *e potentia materia*, there are certaine alterations, or previal dispositions for making way to this change : So in this supernatural mutation, when a sonne of *Adam* is to be made a son of God, God ordinarily useth certain previal dispositions. The Law and the Gospel are preached ; the heart of man is shaken with the terrors of the law, and cast down to the ground as *Paul* was at his conversion, and touched with feare of punishment, sorrow for sinne, desire and hope of pardon, &c. But as those previal alterations are no essential parts of natural generation, (though preparatives thereunto.) Nor is there in the Matter any more then a meer passive power for receiving the substantial form : so neither are these previal dispositions any essential part of our supernatural regeneration : Nor is there in the wil any active, but a mere passive power, for receiving this supernatural being, which is only wrought by the finger of God.

The Apostles evidences are strong for this point ; let us heare them: *we are his workmanship, created in Christ Jesus*: meaning that there is no more power in a naturall man for begetting himselfe a new, then there was in that dry dust whereof *Adam* was made, for assisting God in the creation of man. A naturall man is dead in sinne : Can a dead man revive himselfe ? Could *Lazarus*, when he had been three dayes stinking in the grave, move hand or foot, till Christ had put his soule into him ? No more can a naturall man so much as move himselfe to a supernatural and spirituall work, till God regenerate him, and as it were create him anew, and infuse into the powers and faculties of his soule a quickning spirit. He hath a heart of stone ; (*I will take the stonie heart out of their bodies*) a heart of stone, not a heart of iron ; for though iron be hard, yet the heate of the fire will mollifie it, and the stroak of the hammer will turne it into a new forme : but no heat will mollifie a stone, no hammer can beate it out, or bring it into a new shape, but by breaking it : So our hearts are by nature such, that they cannot be softned or turned to that which is right, till they be broken in pieces, and cast in a new mould. And again, as no water can be drawn out of a stone, so no goodnesse can be educed out of a naturall mans heart. We are by nature evill trees, and an evil tree cannot bring forth good fruit. The Apostle tels us, *That of our selves*

Ephes. 2. 10.

Ephes. 2. 1.
Colos. 2. 13.

Ezech. 11. 19.

Matth. 7. 18.

We cannot so much as think a good thought : That it is God that giveth both the will and the deed. And our great Master (whom we are commanded from heaven to heare) saith , That without him we can do nothing : That those to whom Power is given to be the sonnes of God , are not borne of blood , nor of the will of the flesh , nor of the will of man , but of God.

1. They are not borne of blood ; that is, they come not by naturall propagation , for by this nativity wee are children of wrath.

2. They are not of the will of the flesh. This may be referred to them which are borne of faithful Parents, yet begotten carnally. For as the wheat is sown without chaffe ; but when it grows, the chaffe comes up with it. Or as the Hebrew Males which were circumcised , begat children which were uncircumcised , so the most holy and spiritual man begets a carnal sonne ; the reason is, *Quia ex hoc gignit quod adhuc vetustum tenet, inter filios seculi, non ex hoc quod in novitatem promovit inter filios dei*, as *Austin*: He begets according to that corruption which hee retains amongst the sonnes of men, not according to that perfection which he hath attained unto amongst the sons of God.

3. They are not borne of the Will of man : That is, the will of man doth not co-work with God at his regeneration , to receive grace, and convert himselfe. Let the *Papists*, and *Pelagians*, and *Semi-pelagians* busie their braines , and confederate themselves, and joyne their forces against Christ and his Apostles , maugre their beards it shall stand , which is confessed by an honest Frier, that there is not in the whole world of natural men, *vel mica virinum*, so much as a dram or crum of power, whereby he may convert himselfe, and become a sonne of God. Thus then first he is our Father, not only by grace of adoption, but by grace of regeneration ; he regenerates and begets us anew, by the washing of the new birth, and the renewing of the holy Ghost.

2. To his children thus begotten and born anew, he gives new names. *Thou shalt be called by a new name*, Isa. 62. 2. *To him that overcometh I will give a white stone, and in the stone a new name*, Rev. 2. 13. *I will write in it my new name*, Rev. 3. 12. Old things, when they are renewed, have new names given them : So old *Byzantium*, renewed by *Constantine*, was called after his name.

Sq.

Aug. de peccatorum merit. & remiss. lib. 7. cap. 9.

John. Ferrus in Joh. 1.

Tit. 2. 5.

So a son of the old *Adam*, who of himself *Is a child of wrath, a firstbrand of hell, Gods enemy, and an alien from the common-wealth of Israel*, being renewed and regenerate, and having given his name to Christ, is called a Christian. This is a new name received from him, who after he had spoyled Principalities and Powers, and like a triumphant Conqueror, shewed them openly in his Chariot of triumph (so *Origen* calls it) the Crosse, hath received a name above all names that are named, not in this world only, but also in that which is to come. The name also we receive in our Baptisme when we are admitted into Christs Church, is a new name, and may put us in mind of our new and spirituall estate (as the other which we receive from our Parents and Ancestors is a mark of our natural state we received from them:) So that whensoever we think of our names given us in our baptisme, we should think of our new birth, and be more and more renewed, according to that of the Apostle, *Old things are past, behold all things are become new. Therefore as many as are in Christ; let them be new creatures.* New names and old natures are like new wine in old vessels, or like new cloath in an old garment.

3. He feeds us, 1. with corporall food for the sustenance of our bodies: The greatest Prince of the world hath not so much *de proprio*, as a morsell of bread to put in his mouth, but what he receives from him who hath Heaven for his throne, and Earth for his foot-stoole; who opens his hand, and gives to all creatures that wait upon him their meate in due season; For which cause Christ sends us to heaven gates to begge our daily bread, *viz.* not only the substance of bread, but *baculum panis*, (as the Scripture calls it) the power and strength to nourish us, without whose benediction, be our tables furnished with never such variety of dishes, wee shall be but like *Caligula's* guests, at his golden banquet, we may well feed our eyes, but not our stomachs: Or like to him that eates in a dreame, and when he awakes, behold his soule is empty.

Isa. 61. 1.

Ezek. 4. 16.
Dan. 16. 26.

2. He feeds us with spiritual food; that which was figured by the tree of life, and the waters that flowed out of the stony rock (as some of the Fathers expound it) the bodie and blood of Christ unto eternall life.

3. He cloatheth us, as the Kings daughter, with a vesture of *psalm 45.*

gold, the robe of Christs righteousness, which we must put on as a wedding garment, that our filthy nakedness may not appear in his sight: and withall by degrees makes us glorious within, with the habite of sanctification and inherent righteousness.

Revel. 3. 18. 5. He protects us against all dangers, as hath been already shewed.

Hebr. 12. 6. He corrects us for our offences, as a father doth his child in whom his soule delighteth.

1 Pet. 1. 4. 7. He provides for us an Inheritance immortall, and undefiled in the heavens. *For it is your fathers good pleasure to give you a kingdom:* The next thing that comes to be handled. But let us first by way of use and inference reflect upon the point we have in hand.

1 Use. Is God Almighty a Father of his little flock, and such a father as doth not only regenerate, but feedeth and cloatheth, and protecteth, and directeth, and hath in a readinesse a Kingdom for the meanest of them that be his? Here then let us take notice of the dignity, and worth, and happiness of the meanest Christian, above all the sonnes of Adam, be they never so great, swell they never so high with a conceit of their owne worth. The greatest of heathen Philosophers tells us, that felicity consists in a cumulation of moral vertues: Others place it in worldly pleasures: The common sort of men in worldly honours and preferments: and the higher a man is advanced, the more worthy, the more happy they repute him. But (alas) what great felicity is it for a base fellow to act a Kings part upon the Stage, and when the Play is ended, to be contented with a ragged coate? far lesse to be a King in this world, and then to be cast into Hell fire. Here is the state and condition of the greatest Potentates on Earth, that have not Christ for their Brother, and God for their Father; when they have acted their parts upon the stage of this world, downe they must goe into the infernall lake. The Spider thinks her selfe no base creature, when she hath got her selfe into the roofof a Princely palace, and there woven her webbe, and rests there secure (as shee thinks) from all danger; but anon, when she least feares, up goes the broom, down goes the Spider and web and all, and are troden in the dust, and their

there is an end of her pride. So it is with the greatest of them that are without Christ, when they have seated themselves in the highest roomes the world can afford, anon when they least think upon it, God sends his broom of death, and sweeps them downe into the pit of hell and destruction.

What was that *Lucifer*, the sonne of the morning (*Nebuchadnezzar*) which did advance himselfe above the starres of God, and other Potentates of the world, *Egyptians, Assyrians, Chaldeans*; but (as it is said of them of the old world that occasioned the flood) great Gyants: or (as *Nimrod* is called) mighty hunters before the Lord: or as the Scripture phraseth them, Swords, Sythes, Flayls, Axes, Hammers, Rods, where-with God whipped his children for their disobedience, and then cast them into the fire. Genes. 6.
Gen. 10. 9.

Attila that great scourge of *Europe* in his time, who was wont to boast that the stars did fall from Heaven at his presence, and that he made the Earth to tremble wheresoever he came: Or *Tamperlane*, the terrour of *Asia*, who led a million of Souldiers against his Enemies; what were they, but as they stiled themselves, the one *Flagellum Dei*, Gods whip, the other *Ira Dei*, Gods wrath? Neither of the two was *Filius Dei*, a sonne of God. Or to speak of present times, what is the great *Mogor* of the *Indians*, or the *Cham* of the *Tartars*, or *Sopli* of the *Persians*, or grand Signior of the *Turks*, but Gods hang-men, and bondslaves, not worthy to lick the dust of the feet of the poorest Christian, that endures bondage and miserable captivity under them.

Its a world to see how many will stand upon their Gentry, and busie their braines in deriving themselves from some ancient stock. How doth *Bonfinius* bestir himselfe in deriving *Matthias* King of *Hungarie* (a man of meane discent, if you except his father *John Hunniades*) from the *Corvini* amongst the old *Romans*, leaning altogether upon improbable conjectures? And how do many, of no great ranck, busie their wits in deriving their descents from the *Normans*, as did *Ajax* from *Jupiter*, the olde *Italians* from the *Aborigines*, the *Egyptians* from the Earth, the *Arcadians* from the Moone? How farre they can climbe this ladder, I cannot precisely define; Certain it is, that the ancient-
est.

est surname we have is but of yesterdaies breed in respect of true antiquity : and he that is proudest of his Parentage , and stands most of the antiquity of his house, if he will take pains to climb the line of his discent, he may within a few hundreds of yeares run his name out of breath. But say that every ordinary Gentleman could derive his Pedigree from the first of his Nation: the *English* from the *Saxons*, or *Normans*, the *Spaniard* from the *Goths* or *Vandals* ; the *French* from the *Franci* or *Burgundians*, &c. What were these at their first coming, and others which like a generall deluge, after the removing of the Emperours seate into the East, overflowed these Western parts of the World, but godlesse, gracelesse, cruel Pagans, that usurped other mens rights, and reaped where they had not sown.

Imagine (and its but an imagination) thou couldst without interruption derive the line of thy pedigree from *Adam*, what canst thou find there but shame, unlesse thou shouldst climbe a degree further, as *Luke* doth in the genealogie of Christ, *The sonne of Adam, the sonne of God*? What is the ancientest in any Pedigree, to him that is called *The ancient of dayes*, Dan. 17. 13? And what is a dead stock unto the living God? This, this is the specifical Form which gives *nomen* and *esse* to a right Gentleman, to have God for his Father, to have the Almighty, the *Summum genus* and top of his Kinne : And without this all Gentry, how ancient soever, is but losse, and drosse, and dung, and guilded vanity, and golden damnation ; or to give it a milder name, it's but a grace of flesh ; or (as wee commonly call it) its but blood : And what is the best blood of it selfe, if flesh, and bones, and nerves, and spirits, and a soul be not added, to make it a perfect man ? No more is parentage, if vertue, and grace, and religion, and other habiliments of body and mind be wanting. But now as a sanguine complexion is the fairest and best of all, when all the parts and members are correspondent : so Gentry, when it is adorned and beautified with Religion and other graces from above, gives the greatest lustre. I may speak of it, as *Solomon* speaks of old age (when it is found in the way of godlinesse) It's a Crowne, *It's like apples of gold in pictures of silver.*

*Quale manns addunt ebori decus, aut ubi flava
Argentum pariusve lapis circumdatur auro.*

Like a picture of Ivory curiously set forth by the hand of a skilfull Artificer, or like a ring of pure gold beset with a precious Diamond; Or like the Kings daughter, which was not only outwardly adorned with a vesture of gold, but (which is better)
All glorious within.

Virtue in a meane person is like a Candle under a bushell, it gives light to him that hath it, but brings little help to others; but in a Gentleman, it's like a Taper set up in the midst of a room, or like a Beacon upon a hill, it gives direction to all that come neer. Happy are those Kingdomes (*Et multos habet Sparta tales*) Gods name for ever be blessed for it, this Kingdome hath many such, in whom goodnesse equalizeth greatnesse: and like stars of the first and second magnitude, as they exceed others in bulk and substance, so do they also in light and influence. - *Cato* said that the people of *Rome* were like a flock of sheep, let the Shepheard single out one, and he will hardly drive it; but put them together, the greatest will lead the way, and the rest will follow. Christs Church is a flock of sheep; had this poor Country many such Bel-weatheres to lead the way, it would prove no small ease to the Lords Shepheards for driving of the rest into the greene pastures of the Lord, that are beside the waters of *Psalm 23.*
comfort.

But if Religion and grace be wanting, a man, be his parentage never so ancient, his Lands and Lord-ships, his Honours and Preferments never so great, is but like matter without forme, like *Apuleius* his golden Animall, or like *Polyphemus* without an eye.

And here I cannot choose but censure those for degenerous spirits, & unworthy the name they bear, who think themselves in all points compleat Gentlemen: *Si venaticam noverint, si in alea fuerint damnabilis instituti, si corporis vires ingentibus poculis commonstrent,* &c. If they can discourse about Horses, Hawks, & Hounds; If they can hunt skilfully, and dice damnably, and drink profoundly, and sweate prophanely, and spend riotously,
and

and make their recreation their vocation (without doing any service to God , or their King , or their Countrey) as if they were borne to live on the Land , as *Leviathan* in the Sea , whom God hath made to take his pastime therein ; and (that I may come to a second use) superciliously scorne and contemn such as in meanes or lineage come short of them , as if they were not in the same Predicament , nor originally hewen out of the same Rock , nor regenerate by the same Father.

2 Use.

Who art thou that contemnest a state of Paradise ? one of the blood-royal of heaven ? whom God hath adopted for his Son ? over whom he hath appointed the Angels to be his Protectors and Governours ? *Psalm* 91. 10. Whose enemies he hath threatened to curse , *Gen.* 12. Whose prayers hee hath promised to heare , *Psalm* 50. For whose sake he reproveth Kings , *Psalm* 104. Whom he tendereth as the apple of his eye , *Zach.* 2. The hairs of whose head he numbers , the teares of whose eyes he bottles.

Justin.

If a Kings son should come to us in Beggars attire , like *Codrus* , or lame and impotent of his feet like *Mephibosheth* , or with any other imperfections of body or mind , we would not scorne him because of his imperfections , but yeild him all honour due to a Kings son. Have thou the like respect to Christs little ones ; let their outward condition be never so mean , & subject to contempt , let them be poor , ignorant , of base parentage , friendlesse , servants , bondslaves ; let them be all these , or whatever else may cause contempt in the eyes of man , if they believe in Christ (for of these I speake) they are sons to the King of Kings , and consequently more noble then the *Turks* , or *Persians* , or the greatest Monarch of the world , that is without Christ. It's not noblenesse of Parents , nor Lands and Possessions , nor riches , nor humane wisdom , nor worldly dignities , that makes a man truly honourable , and worthy of respect ; nor is it the want of these that makes a man contemptible , but the want of Gods favour and adoption in Christ. *Stemmata si Thuscorum Millefima ducis* : If thou couldst number thy Progenitors for a thousand generations ; if God be not in thy pedigree (as I sayd) thou art a bastard and no sonne. Hadst thou all humane knowledg in the world , and dost not know Christ crucified , thou art but a foole. Hadst thou all the riches in the world , and wantest the great riches which the

the Apostle calls godlinesse, thou art but a beggar. Hadst thou 1 Tim. 6.
all dignities and honours in the world, and be not one of Gods
houshold servants, thou art base, and of no respect in compar-
ison of Christs little ones. I doe not derogate from such as
are well descended, nor from such as are rich, nor from such as
excell in humane Arts and Sciences, nor from such as are set o-
ver others in honours and worldly preferments (God forbid I
should) I allow them that which of right pertains to them, a
civill honour, because of some divine representations that are
in them; as of his eternitie in such as can shew the antiquity of
their stock; of his dominion in such as are rich; of his Sovereign-
ty in such as are in authority, &c. But such must remember that
it is no more then a civill honour that is due unto them for these.
And howsoever for these considerations they ought to have
their due respects according to their places in the civill Regi-
ment, and to be honoured above others: Yet in the spirituall
Regiment, the poorest Christian that believes with his heart,
and confesseth with his mouth that Christ died for his sinnes, is
their equall. There is no difference, saith the Apostle, in the
Kingdome of Heaven; *Saturns* feasts are continually kept, Ma-
ster and Servant are both alike: *There is neither Jew nor Greci-
an, there is neither bond nor free, there is neither male nor fe-
male, &c.* Gal. 3. He that is called, being a servant, is the Lords
free-man; and he that is called, being free, is Christs servant. All 1 Cor. 7.
then, of what state soever they be in the politicall Regiment,
must think of the poorest Christians as of their brethren, and re-
member that rule given by God even unto Kings, to read the
book of the Law, that their hearts be not lifted up above their
brethren, and imitate the example of holy *Job*, who did not
contemn the judgment of his servant, nor of his hand-maid, when
they contended with him. Deut. 17. 20. Job 31. 13.

My third inference shall containe a double duty; one we owe
unto God, as our Father, the other to our Neighbours, as sonnes
of the same Father, and consequently brethren one to another.
It's the summe of *Johns* first Epistle, and Synopsis of the whole
Law, and comprehended in one verse, 1 *John* 3. 10. *In this are
the children of God known, and the children of the Devill; he that
doth not righteousness is not of God, neither he that loveth not his
brother;*

brother; these are children of the Devill. Gods are known by the practise of two affirmatives,

1. Doing of righteousness.

2. Loving of the Brethren.

Touching the first: They that call God their Father, must carry themselves as children of such a Father, and without limitation obey him in whatsoever he commands.

Mat. 1.

A son honoureth his father: *If I be your Father, where is mine honour*, saith the Lord of Hosts to the rebellious Jewes, who called God their Father, and neglected his precepts. Many such Jewes are amongst us; common Drunkards, abhominable Idolaters, blood-sucking Usurers, prophane Atheists, blasphemous Swearers, filthie Whore-mongers, and that hellish and damned crew of impenitent sinners, that live within the bosome of the Church (though they be no integrall parts of it, no more then hairs and other excrements are parts of a mans bodie, or dogs & swine, essential parts of a familie) will call God their Father. *If God be your Father, where is his honour? where is that filial obedience you should perform to his commandments? when the Jewes told Christ that Abraham was their Father, he tells them no, Because if Abraham were your father, ye would do the works of Abraham.* And when they said that God was their Father, he proves it false: *If God were your father ye would love mee: Ye are of your father the Devill, and the lusts of your father ye will doe: So say I to these miscreants, If God were your father, ye would doe the works of God: If God were your father, ye would love him, and keepe his commandments. Because ye walke in darknesse, ye are of your father the Devill, and the lusts of your father ye will doe.*

Joh. 8. 42.

And if ye would speak aright, ye should not say as Christ bids his brethren say when they pray, *Our Father which art in heaven*: But rather as *Latimer* speaks of such (truly, though somewhat plainly) *Our father which art in hell.* Beloved in Christ, Behold what love the father hath shewed us, that we should be called the *sonnes of God*: Let us be followers of God as deare children: and in all things study to resemble him, who hath called us out of darknesse into his marvellous light. *Aristotle* notes of the Eagle (whether truly or no, I will not dispute) that when her Birds are pen-feathered, in a hot sun-shining day she holds their eyes directly

Latimer in O-
rat. Dominic.

1 Joh. 3. 1.

directly towards the beames of the Sun: those that cannot endure that intensive light, she casts out of her nest as degenerate; such as directly eye the Sun, she loves and feeds as her owne. Hereby it will appeare, whether we be *Jovis aquila*, Gods birds or no; if we look upward upon the Son of righteousness, and have our eyes (the eyes of our soules) fixed on Heaven and heavenly things, then are we of this Feather; if downwards, and have our cogitations Swine-like, rooting in the earth, and wallowing in the filthy puddle of worldly vanities, then are we a degenerate of-spring, not worthy to be called Sonnes of such a Father.

What an absurd and indecent thing were it, if a Gally-slave, or a Kitchen-boy, should have that honour as to be made the adopted Son and Heire of some great Prince, and he (not considering his high advancement) should continue in his former sordidnesse and basenesse of condition? Much more undecent it is, that a man when he is advanced from a child of wrath, and a bondslave of the Devill, to that transcendency of honour, as to be made a Son of the King of Kings, should continue as before, in his blindnesse of heart, crookednesse of will, uncleannesse of affection, and perverseness of action. *Shall such a man as I see?* said *Nehemiah* to *Sernaiah*, and *shall such a man*: Neh. 6. 11; as hath God for his Father debase himselfe like the Cat in the Fable, who being turned into a Gentlewoman, kept her old nature, and leapt at a Mouse? Or like the Popes Alse, who adorned with golden Furniture, as soon as he came to a Carriers Inne, began to smell at a Pack-saddle? *Cyrus*, when of a Shepherds Son (for so he was then supposed to be) he was made a King in a Play, began to shew himselfe like a King; and *Saul*, when he was annoynted by *Samuel* to be King, had his heart changed, *He had another heart*, 1 Sam. 10. 9. Honours change manners; if then we be advanced to this high dignity, let us be ashamed of our natural basenesse, let us have our hearts changed, and walke worthy so high a calling, not doing our owne will, but his, who when we were of no strength, Rom. 5. nay when we were worse then nothing, sent his own naturall Sonne to dye for us, that we might be his Sonnes by grace of adoption.

Urge this point the rather, because it is not onely a necessary duty which God requires at our hands, but also the most certaine and infallible *apert* ^{proof} of Gods child, and consequently a matter of the greatest moment in the World, upon which depends the everlasting salvation or damnation of our soules.

If at these Afflics a man shall in a case criminall be convict of Felony, perhaps his Book may save him; suppose not, he at the worst but looses his life for it, his soule, if he repent, is in no danger. If in a civill controversie a Verdict shall go against him, he looseth but the thing in question; but he that hath not God for his Father (and none have him but such as work righteousness, and in holinesse of life endeavour to resemble him) looseth all his title and claime to the Kingdome of Heaven, and is for evermore in body and soule a Bond slave to the worst Master that ever man shall serve, unlesse God in mercy shall effectually call him, and ingraft him into the body of his onely Son by faith. And it is lamentable to see so many *Marthaes*, and so few *Maries* in the World, so many that drowne themselves in worldly imployments, and doubt where there is cause, and use meanes to clear their doubts, and neglect this *Unum necessarium*, as if it were a matter not worthy the regarding. If a mans body be ill affected, he will send to the Physician; if he doubt of the weight of his Gold, he will seek to the Ballance; if of the goodnesse of the mettrall, he will try it by the Touchstone; if the title of his Lands be questionable, he will have the opinion of a Lawyer; but whether he be a Son of God, and consequently whether he shall be saved or no, he never doubts, but whatsoever he doe or thinks, or speaks, hee takes it as granted.

The most wicked and hellish liver, who serves no Master but the Devill, will (as I have ayd) direct his prayers to God as to his Father; others we have whose practice is farre better, (being kept from grosse sins by Gods restraining grace) our cateches and carnall Gospellers, our sleepey and drowne Protestants, who content themselves with the shadow, and let fall the substance of Religion; these, if they be Baptized, and can say that in their Baptisme they were made children of God, if they come once or twice in a week to hear Prayers or Sermons,

if at usual times they receive the Sacrament of the Lords Supper, if they give their assent to the Law and the Gospel that they are both true, and with a generall faith believe all the Articles of the Creed, and withal have a care to lead a civill life amongst men, then they perswade themselves their case is good, they are sound Christians, children of God, and sheepe of that little flock to whom our heavenly Father will of his good pleasure give a Kingdome. But alas, a man may doe all these, and more then these, and be a sonne of the Devill. He may do all these,

1. He may be baptized, so was *Simon Magus*.
2. He may heare the word preached, so did *Pharaoh*.
3. He may receive the Sacrament of the Lords Supper, so did *Judas*.
4. He may believe the Law and the Gospel, and all the Articles of the Creed to be true, so doth the Devill.
5. He may lead an honest and civill life amongst men, so *Socrates*, and divers Pagans, if ye look to the matter of good works, have out-stripped many Christians in the practise of sundry morall duties.

He may do more then all this, and be a reprobate and child of the Devill.

1. He may be sorry for his sinnes, and make satisfaction, both these we see in *Judas*.
2. He may confesse them even in particular, and desire good men to pray for him, both these we see in *Pharaoh*: He may have a delight in the Word, and love the Preacher, both these did *Herod*. He may for a time be zealous of Gods glory, so was *John*. He may be humbled for his sinnes, and declare his humiliation by fasting and weeping, so did *Ahab* and the *Ninivites*. Hee may have a certaine taste of faith, which much resembleth a justifying faith, so had *Simon Magus*. Hee may in many things reforme his life, so did *Herod* and *Maxentius*. Hee may tremble at the threatnings of Gods judgment, so did *Felix*, and so doth the Devill.

Now then how can such drowie Protestants, such carnal Gospellers, prove themselves to be sonnes of God, when they are matched and out-stripped by the sonnes of Satan: when they are matched with *Simon Magus* in their baptisme, and with *Ju-*
das

Judas in receiving the Lords Supper, and *Pharash* in hearing the word preached, and with the Devill in believing, and with Pagans and Infidels in the practise of civill and morall duties? Nay when *Judas* goes beyond them in repentance, and *Abab* in sorrow and humiliation, and *Herod* in delight in the Word, and reverence of the Preacher, and amendment of life; and *Jehu* in zeale of Gods glory, and *Pharash* in desiring the prayers of the godly, and *Felix* and the Devill in trembling at Gods judgments; Oh pittiful!

If you should live (I speak to them that are such, and I doubt there are too many in this place, the hearts of most are like this Country climate where they live, cold, and their brains more subject to Lethargies then Phrensies) If you should live amongst the *Turks* or *Tartars*, where the sound of the Gospel is scarce heard; if you had lived and dyed in those dayes when God gave his lawes to *Jacob*, his statutes and Ordinances unto *Israel*, and dealt not so with any Nation: Or if you should live in *Spain* or *Italie*, where the heavenly treasure is locked up from ignorant men in the closet of an unknown tongue, and where no more is required of a sonne of the Church (for that's a term they are better acquainted with then a sonne of God) then to be baptized, to say his prayers in Latine, to hear and see a Masse, to keepe fasting dayes, and to believe, as the Collier told the Devill, as the Church believeth; you might have some excuse for your selves. But now that you live where the judgments of the Law are denounced, and the sweet promises of the Gospel proposed; now that the Sun doth shine, and no better blossoms of righteousness appeare in you, how can you escape the hatchet of Gods wrath? How can you call God your Father, or Christ your Brother? Shall *Judas* be sorrowfull, and make confession of his sinnes, and will not you? Shall *Abab* and the *Ninivites* be humbled, and manifest their humiliation by fasting, and sackcloth, and tears, and will not you be humbled for your sin? Shall *Herod* amend many faults at the preaching of *John Baptist*, and will not you reform your lives? Shall the Devill believe and tremble, and will not you believe with him? Or if you believe with him, will ye not tremble with him? Shall all these I have named be damned to hell, and look you for the reward promi-

sed to Gods children, the Kingdome of Heaven? No assuredly, no. I deliver unto you that which I have received from the Lord: *Except your righteousness shall exceed the righteousness of all these, you cannot enter into the Kingdom of heaven.* The spirit of adoption is not severed from the spirit of sanctification, it's one and the same individual spirit. *Holinesse becometh Gods house for ever.* It's written over Heaven gates (as it was over Plato's School door) *Let no man that is not a Geometrician enter this room:* Let no man that hath not measured his life by the line of the Law, that hath not this Motto written on the Table of his heart, *Holinesse to the Lord*, presume to come into Gods Tabernacle, or rest upon his holy Hill. That for the first duty we owe unto God as he is our Father, and we his children.

The second is to our Neighbour; For if God be our Father, then all we which make profession of that faith which was once given to the Saints are brethren, and should live as brethren, and love as brethren. And how brethren should be affected one to another, we see in the members of our bodies: our two feet are as it were two brethren, one to support another; two armes, two eyes, two ears, one to help another; the utmost part of the hand divided into five fingers, one for assisting and strengthening another. No otherwise, even by the judgement of naturall men, should one brother be affectioned to another. Hence in Poets came the fable of *Briareus*, with one bodie and 100. hands, and of *Gerion*, with one bodie and three heads; by the first was meant strife, by the second, three brethren so linked together in the bands of brotherly love, as if they had all been members of one and the same individuall bodie. And he that for his owne particular benefit seeks the losse and hurt of a brother, doth as if one foot should supplant and trip up another; or as if the fingers of the hand should fall out, and one wrest another out of joynt. Nay further, a brother that forsakes his brother, and joynes himselfe into society with a stranger (saith *Plutarch*) doth, as if a man should cut off one of his owne legs, and take a wooden leg in the room of it. As their love is the greatest, so their hatred (if they fall out) is noted to be the greatest, so that of all others they are hardest to be reconciled. For as those things that are glued together, if they goe asunder, may easily be

be reunited; but a bodie that is all of one peece, if it be broken, cannot be so fastned againe, but you may discern where the breach was. When friends, who by affections are joyned together, if they dissent, may easily be reconciled; but bretheren, who are as it were one by nature, can hardly be so united, but there will remaine some scarre behind, for which cause it concerns them to avoid the least occasions of disagreement.

Now (that I may bring that which I have spoken home to my purpose, grace is a stronger bond then nature. If then naturall bretheren should be thus affected one to another, how much more bretheren in Christ, begotten by one father, God, bred in one womb, the Church, fed with one milke, the Word, animated by the same spirit, justified by the same faith.

And this love must shew it self chiefly in two things.

1. In pardoning wrongs without private revenge. If the injury be little, forget it; if great, yet must thou not be Judge in thine owne cause, but as children say when they are wronged, *I will tell my Father*, so do thou. All malice and private revenge lay aside, out of a zeale of justice make thy complaint to those who are the Ministers of God to take vengeance on them that do evil.

2. In supporting and relieving such as stand in need of thy help: As the great stones that are laid in the bottome of a building, beare the weight of the lesse that are laid above them; or as a bundle of rods bound together (to use *Selencus* his comparison) do one strengthen another: Or as when a faggot of grove sticks is laid on the fire, and warms and kindles another) and that which he hath be ready to communicate to such as want: those that are learned, to instruct others that are ignorant: those that be strong, to support them that are weake: they that are rich, to relieve such as be poore: that there be no schisme in the body of Christ, but the members may have the same care one of another, and every man please his brother in that which is good to edification and comfort.

Here we thinke I discover in my way troops, troops (to follow the Hebrew phrase) great multitudes, and whole legions of persons, who though they professe that God is their Father, yet are they so farre from the practise of the duties of brotherly love, that

that if God should ask them what is become of their brethren, they might well reply with *Cain*, *What is that to them, are they their brothers keepers?* They live as if only born for themselves, swine-like, hurtfull to all, good to few or none, as long as they are alive, as if the stomach should not onely deny to communicate the meate which it receives from the mouth to other parts of the bodie according to each particulars necessity, but should sucke and exhaust the nourishment from other parts to it selfe.

When *Richard* the first in his Warres against certain Rebels in *Normandie*, had taken in the Field a French Bishop armed like a sonne of *Mars*, he caused him (and good reason) to be committed to Prison: The Pope being acquainted with it, requires the deliverance of his deare sonne, so he called the Bishop: whereupon the King sends his Embassador to the Pope, and the Armour wherein his Catholique sonne was attired, with the Message which *Jacob's* sons sent to their Father when they had sold *Ioseph*: This we have found, see now holy Father whether it be thy sonnes Coate or no: All of them count themselves amongst the sons of God, and call him Father: But look to their practise, see their works, and tell me whether these be the Coats of the sonnes of God or no. Amongst many I will name three, (and I can but name them) they are all in an high degree sinners against the 8. Commandement, and therefore I will be bold to give them their right names (Thieves)

1. The needy Thiefe.

2. The greedy Thiefe.

3. The wrangling Thiefe.

By the first, I meane such as first steale from themselves, and then from others, thole idle and inordinate persons, who carrie *Cains* curse upon them, and his mark about them, *Vagabonds & Runnagates in the Earth*, which work nor at all, nor eate their owne bread, but live on other mens labours like Mice and Rats; which though they neither plow, nor sow, nor reape, nor carrie into the Barne, yet will be as bold with the poor mans Corn, as he that took the paines to bring it thither. And as they live like Mice and Rats on other mens labours, so like them they multiply, and breed a numerous off-spring, which they bring up at

their owne Trade, without any lawfull vocation, without any knowledge or feare of God, any feeling of Religion, any respect or awe of the Laws and Magistrates, only like their Parents, eating up the Corne which the Husbandman hath provided by his own paines and industry, so that they may well apply to themselves the Epicures verse in *Horace*,

Nos numerus sumus, & fruges consumere nati;

This Country, this part of *Cumberland* swarms more with this kind of Vermin then any part of *England* beside The Judges do almost every yeare call for houses of correction, and a reformation of these things, and how little is done, we all see and know.

The number of these is much increased by the greedy Thiefe, who lives amongst men, as the Pike amongst the little fishes, or as the Hawk amongst the little birds; he makes a prey of those he should commiserate, and robs such as he is bound to relieve; and, like a wild Cannibal, loves no meate so well as mens guts, and drinks their blood, and eates up the people as if they were bread, and plucks off their skinner, and their flesh from their bones, and chops them in pieces as flesh appointed for the Cauldron.

Mich. 3.

I speak of blood-sucking Usurers, grinding Oppressors, grating Extortioners, close Bribers, gaiping and merciless Landlords, ravenous Wolves, and such Worshipfull and right Worshipful Thieves, as make havock of all, til there be no place for the poor, that they may be placed by themselves in the midst of the Earth, *Isa. 5. 8.* Be these practises the liveries of Gods sons? See now O God of *Jacob*, whether these be thy sons coats. *Break their teeth O God in their mouths, smite the jaw-bones of the young Lions O Lord, let them be like water that runneth apace, and when they shoot their arrows let them be broken.*

Psal. 38.

The third is the wrangling Thiefe (and as the second) a Murderer as well as a Thiefe, though he will plead not guilty to both; using the Law like a stalking horse to hide his theft, as the Panther hath a bush in a readinesse to hide the deformity of his head. This is that rough *Ismael*, that hath his hands against every

every man, that *Salamander* that's never well but when hee is in the fire of contention, who will neither doe right, nor take wrong: If he have hurt his brother, let him right himselfe as he can, he shall buy it at a deare rate. : If another have done him the least appearance of wrong, if he have troden upon his grasse; if his beast have looked over a wall, if he have taken a rotten sticke out of a hedge, if he have given him a harsh word, &c. any of these is enough to break in sunder the knots of Gods net, the bonds of brotherly love. : A writ shall be procured, a suite commenced, no tollerable condition will give contentment, no private arbitrement will satisfie, no submission will be accepted; but either he will be his owne carver, and take what he wil, peradventure ten times more then the losse sustained, or he will try it to the utmost extremitie, to the impoverishing perhaps, and undoing of the other party.

Whereupon such as are sons of peace, are willing to buy their peace upon unreasonable conditions (as a Traveller for saving his life will part with his purse to a Robber) rather then they will spend their times, and wast their monies, and neglect the works of their callings, and hazard their estates upon the event, and waite the finall determination of the Law, which too often (not through fault of the reverend Judges (as I conceive) but of others, who slee as rank about Courts of Justice, as the Ravens did about *Abrahams* sacrifice, and grow happy by other mens misery.) a Sea of that deepnesse, that he must be both a strong and skilfull swimmer that can dive into the bottome of it, and a way of that length, that it will almost make an *Hercules* weary, and cause him to set a *Nihil ultra* before he come to his journeyes end.

I am no *Anabaptist*, I speak not against going to Law, where the matter is of moment, the cause just, and cannot otherwise be peaceably and friendly determined. To whom may a child when he is wronged make complaint, rather then to his Father? and to whom shall a man have recourse for redress of injuries done to him, but to them who are Gods Deputies, Fathers of their Countries, and living Laws to give every man his owne? And if every wrong should be put up with patience, it would imbolden such as we speak of to multiply their abuses, and with

greater impudency to goe on in their lewd courses. *Veterem ferendo injuriam, invitas novam*: whereupon the Ephori amongst the Lacedemonians did punish a man that had put up many injuries, and never made complaint. *Nam si primum vel alterum accusasset, vel jure vindicasset, ceteri abstinissent*.

But yet it's not fit that Fathers of great Families (such as our reverend Judges) should be molested with the petty complaints of every peevish Boy that is in the house. In this case there is utterly a weaknesse of mind amongst men, especially in these parts so remote from the chief Courts of Justice; that they go to Law one with another. As for the Wrangler, of whom I was last speaking, (who makes the Law sometimes a Sword to revenge himself of his Brother, sometimes a Cloak to cover his theft) Surely if that law of *Pittacus* was good, that he who committed a fault when he was drunk, should suffer a double punishment, one for the offence, the other for being drunk; then this deserves a double one, one for abusing the Law, the other for wronging his Neighbour, to whom he should perform all duties of brotherly love.

But I leave him, and will end this branch with a generall exhortation: As we all professe our selves to be children of one father, so let us be affectioned to love one another with brotherly love, *Rom. 12. 10.* Now then as the elect of God, children of one father, holy and beloved, put on the bowels of mercie, kindnesse, meeknesse, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another, even as God for Christs sake forgave you. And let the peace of God rule in your hearts, and the God of peace shall be with you. O holy Father sanctifie them whom thou hast given unto thy Christ, the sheepe of thy little flock; keep them in thy name, pour into their hearts the spirit of peace and unity; That they may be all one, as thou & thy sonne are one.

Colos. 3. 12,
13. 15.

John 17. 11.

Usc. 4.

Last of all, Is Almighty God the great Judge of the World? Is he a Father to his little flocke? Here then Judges and Magistrates, and the great ones of this World, and all those whom the great God of Heaven and Earth hath set over others, and stiled with his owne name, are to be exhorted to imitate him whole person they beare, in this relation of Paternity, remem-
brin

bring that as they are called Gods, so are they also named Fathers: so *Job* a Judge, or as some think a King, is styled, *Job* 29. 16. And *David* speaks to his Subjects as unto children, *Psal.* 34. Come ye children. *Naamans* servants call their Master father, *2. King.* 5. 13. And *Joseph* when he was made ruler over *Egypt*, was called *Abrach*, that is, tender Father, and the *Philistims* called their Kings *Abimilech*, as who should say, the King my Father. So amongst the old *Romans*, the worthiest of their Senators were called Fathers, as *Juvenall* speaks of *Tullie*, *Roma patrem patrie Ciceronem libera dixit.*

They must then, as *Jor.* exhorts, not only abstain from violence and shedding of innocent blood, but after Gods example, deliver the oppressed from the hands of the Oppressor; & as much as in them lies, shew themselves fathers and protectors of the righteous. This God requires at their hands; and those that purpose-ly neglect it, shall one day hold up their hands, and answer for it, when the Judge of the world shall sit on the Bench. And this they are the rather to look too, because the more eminent their places are, the more conspicuous will their faults be, if they neglect their duties. As a blaine on the eye be seems worse then a wart on the face; and a wart on the face worse then a wenne on the back, or other part that is not seen: That which others may doe, great men, and those that are in authority may not. (*Quibus omnia licent propter hoc ipsum multa non licent*, saith *Seneca*,) other men may looke out at a window, and ob-
 serve passengers in the streets. *Sophocles* when he is on the bench may not; *Prætorum decet non manus salum, sed & oculos habere ab-*
stinentes, another man may stoop and take up something that lies in his way, *Themistocles* may not. Others may weare *Sycionian* mist.
Pantophles, but they become not *Socrates*, though fit for his
 feet: Magistrates play Gods part, and a Fathers on the stage, *lib. 1.*
 and therefore have need to remember *Jehesaphats* rule, *Take heed what ye doe.* They walk upon the top of a steep Rock, they have need to tread warily: And if their places and their names put them in mind of their duties, especially of protecting the innocent after Gods example, a shame befall those Courts, and Magistrates, and Advocates too, who by the greatnesse of their places think to manage and inlaw the foulest enormities. *Ubi is qui*

Jer. 22.

Sen. de Clem.

cap. 8.

Tull. Offic.

lib. 1.

Plut. in Tbe-

mist.

Tull. de Orat.

lib. 1.

Cypri. ad Donat. *quis sedet crimina vindicaturus, admittit, at Cyprian complains:*
 Or (as *Aeneas Sylvius* once said of the Court of Rome) where
 Justice is made the lure, Suiters the fowls, Attorneys and Solli-
 citors the drivers, Pleaders the fowlers, the Law the net, and he
 that should sit in the gate to protect the cause of the Innocent,
 sits lurking in the theivish corners of the streets, that hee may ra-
 vish the poore, and such as he gets into his net.

It was a bold, but a true Speech of *Diomedes* a Pirate, to *Alexander* the Great, when he was convented before him for Pi-
 racy: I who robb with one poor Pinace am called a Pirate, and
 thou that dost it with an invincible Navy art called a Monarch; I,
 because I robb one private man am called a Theife, and thou be-
 cause thou robbest and wastest whole Kingdomes, to which thou
 hast no right, art called an Emperour; I by the misery of a few
 have purchased a name of disgrace, and thou by the misery of
 a great part of the World, hast got the Sirname of *Magnus*.
 If I had thy Navy by Sea, and thy Forces by Land to command,
 I should be saluted Emperour; if thou wert alone, and a poor
 prisoner as I am, the whole World would condemne thee for
 a notable Theife. For in the cause we differ nothing, save that
 he is the worie, who doth more manifestly forsake Justice, and
 more notoriously impugn the Laws; those whom I see, thou
 persecutest, whom I after a sort reverence, thou scornest; it
 was the iniquity of Fortune, and want of necessities that made
 me; it's intollerable pride and insatiable avarice that made thee
 a Theife: had I more, I would be better; thou the more thou
 hast, the worie thou art. Thus, thus (alas) it too often falls
 out; *Diomedes* is a Pirate, but *Alexander* a Monarch, *Mag-*
nnum & prosperum scelus virtus vocatur: Landlords, and such
 as doe eminently beare the image of God, in respect of his pow-
 er (and consequently should shew themselves Fathers to those
 that are under them) if they prove unto their Tenants like
 Briars and Thorny hedges, and squeeze and waste whole Towns
 and Villages, and turne those Streets which used to be sowne
 with the seed of men, to the sending out of Bullocks, and the trea-
 ding of Sheep; they take but their owne, the Law must be their
 discharge: The poor hunger-starved Cairiff, if in extreame ne-
 cessity he take a Sheep from a Pasture, or a Sheet from a Pale,
 must

Sen. in Thyest.

Isa. 7. 25.

must (and deservedly) hold up his hand at the Barr for it. If a Cutpurse take a few pence out of a mans pocket, its felony; a Magistrate, or an Advocate, if for expedition, or procrastination, or managing of an unjust cause, or otherwise unjustly or deceitfully he shall exhaust the Purses and Coffers of many, its *Honorarium*; the former by his practice becomes odious, and disgracefull; the latter, by his great and worshipful: *Ille cruce panem solennis fert, hic diadema*. Verily for the matter I see no difference, but that the latter is in a greater degree an oppugner of Justice, not onely in respect of the sin it selfe, which is farre fouler (as *Alexanders* sin was worse then that of *Diomedes*) and of the cause impulsive (want and necessity being the one, pride and avarice the other) but chiefly in respect of the persons, who act a part directly contradictory to their profession. If upon the Stage a father, sitting to examine and correct the faults of his family, shall cheat some of them; or if a Magistrate sitting on the Bench, when a Suppliant shall come to him with a Petition, shall put his hand into the Suppliants pocket, and steale away his Purse,

Juv. Sat. 13.

Attollent omnes equites, peditesque cacinnum:

All the spectators would deride the folly of the Poet; as when an insulfe Actor cryed *O Jupiter*, and held his hand downward, and after cryed *O terra*, and looked up to Heaven: *Polemo*, who was Master of the company, ran off the Stage and cryed out, *Maus hic solacismum fecit, Aliud voce, aliud gestibus designans*. No more but this, *Id histrio videbit in Scena quod non sapiens in vita*. The two lowest Elements are not heavy, but when they are out of their proper places; no more is sin any where so heavy as when it is displaced. *Meretrix male facit quod est meretrix, sed non male facit accipere quatenus meretrix*, saith *Bodin*. So it may be said of a Thiefe, and consequently of all Offenders. A thiefe doth ill that he is a thiefe, but hee doth not ill to steale, *quatenus* a thiefe: This is after a sort his profession, he is in his owne element. But a Magistrate, and such as should be a Father to those that are under his jurisdiction, for him to play the Thiefe, is to imitate *Horace* his Painter, *Delphi-*

Quintil. lib. 1.

Cicero Off. l. 1.

num sylvis appingit, fluitibus aprum. It's to displace the Elements, and to put the water in place of the fire, with *Cleanthes* to put vice in Vertues chair; with *Antiochus*, to set up the image of *Jupiter* in *Solomons* Temple, and the abomination of desolation in the holy place. For a filchier and hedge creeper to pill a sheep, it's no great matter, it's ordinarily done: but for a Shepherd to do it were a soule blemish.

If a man be cosened at Cards with a common Cheater, I le never pittie him, he might have looked better to himselfe; but to be cosened by a common Lawyer, to whom he shews his cards, hoping by his direction to win the game, here is an element displaced, it's heavy and grievous to be borne, and I am forry that it should be applied to any of that worthy profession, which was spoken of *Ullsters*, *Alienas negotiantur miseriae, & lucrum suum aliorum adversitatem faciunt.* They make it their vocation to make men miserable, and to make themselves great by other mens falls, and hurts, to hurt them whom they pretend to help. But enough of this subject.

I know well that it befalls a Minister in touching the faulkes of great men, and such as are heads of the people, as it doth a Butcher in fleaing a Beast, he goes smoothly away with the skinn that covers the Carcass; but when he comes to the head it sticks, so that unlesse he work very warily, he shall be reprehended for misguiding his hand. If he hold his knife high, hee shall leave part of the skin behind; if low, he takes part of the flesh with him. So it is with a Minister in preaching to men of place, if he (as is commonly done) preach nothing but *Placencia*, and sing a *Gloria patri*, without a *Sicut erat*, and Gentleman-like shoot faire, and farre off, and for leare of hurting hold his knife too high, he shall leave sinne top whole; if he go deep, hee shall be censured for cutting the quick flesh: a meane were to be wished; but it's of so little latitude, that it's hard to be hit upon; of the extreames, I hold the latter the better. I had rather be reproved for saying too much against sinne, then for speaking too little. I had rather be counted an enemy, then a flatterer in Gods businessse. *Plus timo illum qui jubet, quam illum qui detrahit*, I am more affraid of him who saith, *Cry aloud and spare not*, then of any that can censure me for want of discretion. Christs Church

in my Text is a little Flock : And he said truly , if he be rightly understood : *Multi sunt Placentini & Landenses , pauci Veronenses.* Landen and Placentia are populous Townes , and their Citizens swarm every where , but Verona is a poor ruined Village , and hath few Inhabitants.

Tacitus writes , that *Capio Crispinus* (a man well acquainted with the vicious life of *Tiberius*) accused *Marcellus* , an honest Citizen of Rome , for certain bad speeches touching the Emperour. The Emperour knowing the things to be true , that *Marcellus* was accused to have spoken , was easily perswaded that he had spoken them : *Nam quia vera erant , ideo dicta credebantur.* None I hope will (Sure I am none justly can) censure mee for aiming at any particular , save he whose conscience with *Tiberius* accuseth him to be guilty of the same sins I have reprov'd : and *Si vera sint , ideo in eum dicta credantur* ; If he find those things in himselfe , let him think that he is the man , or rather his sins the mark that I have aimed at ; And let him goe his way and sinne no more , lest a worse thing befall him.

I am perswaded we have at this day as many worthy and religious Gentlemen , as many learned and religious Lawyers , as many reverend , learned , and religious Judges and Magistrates , as ever England had : and for you (my Lords) although the one of you is known to me but *Ex auditu* , but being such as *John* gives of *Demetrius* , I may speak to you both , as I concluded my speech to you the last yeare , that you may say with that worthy Judge of Israel , *Whose oxen have we taken , and to whom have we wittingly done any wrong , or at whose hands have we received any bribe to blind our eyes therewith ?* 3 John 11.

Now as *Plutarch* writes of Garlick and Rue , that being planted besides Rose-trees , they make the Roses smell the sweeter : So the corruptions of evil men set by the vertues of the good , make them more pleasant in the nostrills of all good men. The condemnation of evil is a secret commendation of them. The threatening of judgment to the evil , implies a promise of reward to them that are good. Goe on in the name of God , and the Spirit of the Lord , even the Spirit of wisdom and understanding , the Spirit of Counsell and fortitude , the Spirit of Know-

ledge, and the feare of the Lord rest upon you, and guide you in all your Consultations, Proceedings, and Judgements; that Justice and Equity may be advanced, Vice suppressed, Religion and Piety established, Gods name glorified, Peace maintained, your Duties discharged, and your Soules saved through Christ Jesus, &c.

The



The fourth Sermon.

LUKE 12. 32.

For it is your Fathers good pleasure, &c.



We have in it observed four things.

1. The Granter, your Father.
2. The thing granted, a Kingdome.
3. The grantees, not all *Adams* sons, but the Sheep of this little flock.
4. The consideration, or cause impulsive, and that is nothing in man, but the love and will, and good pleasure of Almighty God (your father is wel pleased)

The last time I supplied this place, I spoke of the first, I will now follow the words as they lie in order, and leaving that which I noted in the second place to the last, as it lies in my Text, I will conclude the other two in this one Proposition: Our heavenly father bestows upon the members of his little flock, eternall life in his Kingdome of glory, not for any merit either of Faith or of Works, but meerly of his good will and pleasure. We do not now dispute, whether any, being come to yeares of discretion, can be saved without faith and new obedience; (I grant none can) these and others be *media ad salutem*, and fruits and effects of predestination to life; but the question is, which is the *Sola causa* ~~propria~~ which internally moves God to do this. Here we exclude both faith and works, yea predestination in Christ, yea and Christ himselfe, in whom, as in the head this little flock was elected to a Kingdome, and ascribe all those to the good pleasure of his will. This is the little inward wheel

which sets all the rest on work : it's the *Primus motor*, which carries all the *inferior arbes* (Election to Salvation, the death and merits of Christ, Vocation, and the rest, with and under it. Election to glory is the first link in this golden chain, it's the *Primum mobile* that carries all the rest with it : and for this, and consequently for all the rest, we find no prövission either of faith or works, or of any other thing (for what could he foresee to see in man that is good, but what from eternity he decreed to bestow upon him ; for his prescience in order of nature follows his decree, that is, he did not decree, because he did foresee ; but he fore-saw, because hee decreed things to be thus or thus) but only *Dei*, the good pleasure and will of God. And surely this we may see as in a pure glasse (as *Austin* well notes) in the very head of the Church. Mortal man is conceived of the seed of *David* ; by what works, by what vertue did this mortall flesh merit, that it should be united unto the Divinity, that in the very Virgins womb he should be made the head of Angels, the glory of the Father, the only begotten sonne of God, the righteousness, light, and salvation of the world ? Surely he was not made the Son of God by living righteously, but it was the Fathers good pleasure that he should be dignified with this honour, that he might make his little flocke partakers of his gifts. But because we are now about divine mysteries, in which we can know no more then the Lord hath revealed in his word, let us follow this word, as the *Israelites* followed the cloud, which indeed shews the way to the promised Land ; and as the Wise men followed the Star which led them to Christ, and it will bring us into the Kings chamber, as a Father speaks, *Where are hid all the treasures of wisdom and knowledge. God hath chosen us in Christ, before the foundations of the world were laid, that we should be holy, &c. And all this according to the good pleasure of his will, Eph. 1. 4. 5.* here almost every word is an argument.

1. *He hath chosen us* : From whence did he choose us ? Out of that masse of corruption in which all mankind was drowned, and was become sonnes of wrath, and bond-slaves to Satan. Well then, as there could be no merits in them which he past by (for if they had merited, they had been elected :) so neither did wee merit why we should be elected, but from his good will and pleasure

pleasure have we obtained this grace.

2. *Before the foundation of the world; Ergo, from eternity; Ergo, not for works.*

3. *That we should be holy; Ergo, not because we were holy; and so the Apostle speaks of faith, God had mercie on me: Ut fidelis essem, not because I was faithfull.*

4. *According to the good pleasure of his will.* There is the ground and cause of all: Our fathers good pleasure; *Even so O father, because thy good will and pleasure was such.* Adde unto this that of the Apostle, *2 Tim. 1. He hath called us with an holy calling, not according to our works, but according to his purpose and grace:* Where to our works hee opposeth Gods purpose and grace. And not to trouble you with other places, that in *Rom. 9.* where speaking of Gods free election of some, and rejection, or (if you like the word better) praterition of others, he sends us to the prime cause of all, the pleasure and will of God.

1. He instanceth in *Ishmael* and *Isaac*, both begotten by faithfull *Abraham*, yet one is elected, the other left out; but because the Jews might object that there was not the same reason of *Ishmael* and *Isaac*, the one being begotten of a bond-woman, the other of a lawfull wife, *Sarah*, to whom he was promised before he was conceived: Therefore hee brings another instance in *Esan* and *Jacob*, who though they were both children of *Isaac*, and descended from faithfull *Abraham*, to whom the promise was made: *In thy seed, &c.* and were Twins of one Birth; and in all things like, save that *Esan* was the Elder, yet is *Esan* left, and the birth-right given to *Jacob*, and that before they were borne, when the children were yet unborn, when they had neither done good nor evill, that the purpose of God might remaine according to election, not by works, but by him that calleth, it was said, *The elder shall serve the younger*, as it is written, *I have loved Jacob, &c.* What will the enemies of Gods grace and good pleasure answer to this? Forsooth God in *Jacob* demonstrates that he makes choise of those whom he foresees worthy of his grace; in *Esan*, that he rejects those whom he sees unworthy. But why doth he say the children were unborne? why adds he that they had neither done good nor evill? why is it said that the purpose of God might remaine according

to election, not by works. What wilt thou say to that which followeth? *What then shall we say?* (saith the Apostle) *Is there injustice with God?* God forbid: As if he had said, although God to those that are equall give things unequall; although he deprives *Eſau* of his Birth-right, and gives it to *Jacob*, yet God forbid that we should accuse him of injustice, seeing his will is the rule of all justice, which in the words following hee proves to be the prime cause of election and præterition; therefore (saith he) *It is not in him that willeth, nor in him that runneth, &c.* Again, *He hath mercie on whom he will, &c.* And, *O man who art thou that disputeſt with God?* Hath not the potter power of the clay? &c. All that the Potter can do with the clay, is to bring an accidentall forme into it; the clay he cannot make: but God is Author, not only of the accidents, but of substances too, and therefore hath greater power over his creatures, then the Potter over his clay.

Well then, if you ask why God conferres a Kingdome upon his Flock of Sheep, and not on Goats, why he loves *Jacob* and hates *Eſau*, why he pardons *Peter* and not *Judas*, we all deserving death, being plunged over head and eares in the water of corruption? thou haſt the answer *ſecundum deum*, &c. Its our fathers pleasure, he will have it so. And why will he have it so? I answer with *Auſtin*, *Tu homo es, & expectas reſponſum a me qui ſum homo; itaque ambo audiamus dicentem: O homo, &c. Melior eſt fidelis ignorantia, quam temeraria ſcientia. Occulta ſebove, &c.* Revealed things belong to us and our Children, but ſecret things to God: None hath ever pryed into his Ark & lived, *Oculos amittunt qui eos acrius in ſolem ſigunt: ſic & nos omne amittemus mentis lumen, ſi eam intendamus in hoc lumen.* Gods will is the ſupream cauſe; to aſke further is to ſeek a cauſe of that which hath none. Now then, *Compelſcat ſe humana temeritas & id quod non eſt non quærat, ne id quod eſt non inveniat*: Now humane Scrupuloſity muſt be ſilent, and not ſearch for that that is not, leaſt it finde not that that is.

Let us leave *Pelagius* and his Bratt *Arminius* a little, and ſpeak cloſely to the Papiſt, concerning merit of works.

Fiſt, Nothing can properly merit the Kingdome of Heaven, but that which is abſolutely perfect, both in reſpect of parts and

and degrees; if you look for Heaven by merit of works, you must with the Sun in the Zodiack, keep a precise course under the Ecliptick Line of Gods Law, and not divert an haire breadth to the right hand or to the left; if thou faile but in the least Iota, heare thy doome; *Cursed is he that continueth not &c. He that offendeth in one is guilty of all, Jam. 2.* Let the Papist, with his Forefathers, the proud Pharisees, boast that he hath been so good a proficient in Gods Schoole, thas hee hath fulfilled all Gods precepts from his youth, an easie matter so to do, he can go further, and become a transcendent; and with the *Icarian* wings of Supererogatory works soar above the predicaments of the Law, and merit the Kingdome of Heaven, not for himselfe onely, but for others too. But for thee (beloved Christian) if thou be wise, confesse with the faithfull in the Prophet, *Isa. 64. That all thy righteousness is as filthy clouts: with Peter, That the Law is a yoke, which neither thou nor thy Fathers were ever able to beare, Acts 10.* With Paul, *That it is impossible, in as much as it is made weak because of the flesh, Rom. 8.* Say with John, *If we have no sin, &c. 1 John 1.* And with an ancient Father, *Multum in hac vita ille profecit qui quam longe sit a perfectione iustitia proficiendo cognovit.*

Its an easie matter I confesse for an idle Fryar, who with the Spider spins his Web out of his owne bowels, and spends his whole time in making of Sophismes against the truth, as *Chrysippus* d.d in making of Fallacies, and measures God by himself; as *Praxiteles* painted *Venus* like his owne Wife, to say somewhat for salvation by works: but he that will look upward to Heaven, and consider the Almighty as he is described in his word, at whose brightnesse the Starrs of Heaven are darkned, by whose power the earth is shaken, at whose anger the mountaines are melted, at the presence of whose purity all things seem impure, who maketh not the wicked innocent, who is a burning and a consuming fire; let him sit on the bench of judgment, and sift and boult our works in the Sieve of his justice, let him try them who looks not on the outward appearance of man, but enters into his heart, and searcheth every corner thereof, and like a curious Critick spells every syllable of our thoughts long before they be conceived, and who can abide his

his judgment. Who then dare to boast of his owne righteousness, or challenge the Kingdome of Heaven by his good deeds? Behold (saith Job) he found no stedfastnesse in his Saints, and layd folly upon his Angels; how much more on them which dwell in houses of clay, whose foundation is in the dust, Job 4. 18. And againe, Behold he found no stedfastnesse in his Saints, and the Heavens are impure in his sight: How much more is man abominable and filthy, which drinketh iniquity like water, Job 15. 15, 16. Hither, hither let us lift up our eyes, and all boasting of our owne righteousness will vanish away, as the morning dew at the heat of the Sun; it will make us say with Austin, God brings us to eternall life, not for our owne merits, but for his mercy: With Bernard, *Meritum nostrum miseratio Domini*: With Job, We are not able to answer him one for a thousand: And with David, Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living be justified.

Secondly, But *Dato, & non concessio*, suppose that which shall never be granted, that thou couldst say truly with Saul, and the Pharisee, I have fulfilled the Commandements of God; yet wastest thou one thing; for that work which must merit, must be *Opus indebitum*. Now obedience to every branch of Gods law, is a debt which we are owing to God by the law of creation, and God may say to every one of us, as Paul said to Philemon, Thou owest to mee even thine owne selfe. Doth a Master thank that servant which did that which he was commanded to do? I trow not: so likewise, When yee have done all things which were commanded you, say, we are unprofitable servants, we have but done that which was our duty to do. *Inutilis servus vocatur* (saith Austin) *qui omnia fecit, quia nihil fecit ultra id quod debuit*: And Theophylact upon that place; The servant if he work not, is worthy of many stripes: and when he has wrought, let him be contented with this, that he hath escaped stripes.

3. That work by which thou must merit, must be thine own, but thy good works, if thou look to the first cause, are not so: *Quid habes, quod non accipisti*, 1 Cor. 4. Its God that worketh both the will and the deed, Phil. 2. 13. Not I, but the grace of God in me, 1 Cor. 13. So then, put case thou couldst fulfill the law, and it were not a payment of debt, yet is no merit due to thee,

thee, but to him whose they are. *Dei dona sunt, quaecumque bona sunt.* Every good and perfect gift comes from above, even from the father of light. And *Deus sua dona, non nostra merita coronat.*

4. Admire were in thy power to fulfill the law, that it were no debt, that thy works were wholly thine, and God had no part in them; this is not enough, there must be some proportion between the work and the reward, or no proper merit. Now between thy best works, and the Kingdome of heaven promised to Christs little flock, there is not that proportion, that is *Inter flammam muria & mare Aegaeum*, as Tullie speaks, between the light of a candle, and the light of the Sunne, between the least graine of sand that lies on the Sea-shore, and the highest heaven, as shall presently appear.

5. Last of all, that thy work may merit at Gods hands, some profit or honour must thereby accrue to him: *But my goodnesse, saith David, O Lord, reacheth not unto thee, but to the saints that are on the earth.* If thou be righteous (saith Elihu) what givest thou to God, or what receiveth he at thine hand? Job 35. *Who hath given unto him first?* Rom. 11. 35.

All these five things are requisite for the merit of works, but not onely some, but all of them are wanting to our best works: and therefore we must, with the Scriptures, ascribe our whole salvation to the grace of God, and acknowledge nothing inherent in us to be the prime cause of all his graces, but his owne good will and pleasure. *I count the afflictions of this world not worthy the glory that shall be revealed.* Rom. 8. And in another place he tells us, *That wee deserve hell for our evill workes.* The wages of sinne is death, but not heaven for our good deeds and sufferings, but of Gods bounty and mercie. *Eternall life is the gift of God,* Rom. 6. *Not by the works of righteousness which wee had done, but according to his mercie he saved us,* Tit. 3. *And ye are saved by grace through faith, not of your selves, it is the gift of God,* Eph. 2. And how doth he prove that Abraham was justified by faith, and not by works? because *Ei qui operatur merces non imputatur secundum gratiam, sed secundum debitum.* And if Abraham had been justified by works, he had wherein to rejoyce, but not with God, Rom. 3. These are places of Scripture, and let me build upon this occasion, to produce an assertion which

once I brought upon another point, which some that I see here present were pleased to except against, as favouring of blasphemy; though the words excepted against were gone of mine. But of *Iustin Martyr*, who lived above 1400. years agoe, and confidently brought by him in his discourse with *Tryphena Jew*; if any, I will not say *Pelagian*, or *Arminian*, or *Papist*; but if all the Fathers of the Primitive Church, if all the ancient Councils, if *Moses* and all the Prophets, if *Paul* and all the Apostles; if an Angel from heaven; nay if God himself (these are the words of *Iustin the Martyr*) should deliver any doctrine repugnant to that which is contained in this booke, I would not believe him. Agreeable unto these places of Scripture was the doctrine of the ancient Church; *Gratia evacuatur, si non gratis donatur, sed meritis redditur.* Aug. Epist. 105. *Non dei gratia erit ullo modo, nisi gratuita fuerit omni modo.* And in a third place, *Non pro merito quidem accipiunt vitam eternam, sed tantum pro gratia.* Tract. 3. in *Iob.* And thus have I confirmed my proposition by reason, by Scriptures, and by the testimonie of the Church: and *Contra rationem nemo sobrius, contra ecclesiam nemo pacificus, contra scripturas nemo Christianus senserit*, as a Father saith.

Unto all these might be added (if it were needfull) the confession of the learnedst of our Adversaries siet our Enemies be Judges, who cry down this blasphemous doctrine of Merit. God (saith one of them) doth punish *Citra condignum*, but rewards *Ultra condignum*: and *Scarus* (as *Ballar.* confesseth) holds that *Bona opera ex gratia procedentia non sunt meritoria ex condigno, sed tantum ratione pacti, & acceptationis divina.* And of the same opinion (saith he) were other of the old Schoolmen, and of the new Writers *Andreas Vega.* *Ferus*, as in many other points between us & the *Pontificians*, so in this he is as sound a Catholicke, and as good a Protestant as *Calvin* himselfe, or any that hath writen on this subject, in *Math.* cap. 20. vers. 8. *Gratis promissa, gratis reddit: si dei gratiam & favorem conspexeris, nulla meritorum tuorum mentionem facis:* And in *Alti* 15. *Qui docet in operibus considero, et negat Christi meritum sufficere.* Both which places, & many others of the same Author, their *Index Expurgatorius* hath wiped out, whosoever & the ancient fathers, as *Tertullian* dealt with *Progne*, who cut out her tongue lest she should tel the truth.

truth. Yea, and *Bellarmino* himselfe, after he hath spent seven-
teen leaves in defence of merit of works, and scrapt and catcht
and drawn in by the shoulders whatsoever he could, out of the
Scriptures or ancient Fathers for colouring that Tenent, at
length brings this Orthodoxall conclusion (with which I will
conclude this point) Very Orthodoxall indeed, if two letters
be transposed, *Propter incertitudinem propria iustitia*, let it be,
Propter certitudinem propria iniustitia) & *propter periculum*
inani gloria, tutissimum est fiduciam totam in sola Dei misericor-
dia & benignitate reponere.

A Kingdome :

Of this (as *Salust* once said of old *Carthage*) its better to
say nothing then to say but a little, and yet if I should say
more then I am able to expresse, it were nothing to that which
might be said, *Non mihi si lingua centum sint ora; centum, ferrea*
vox: Had I a thousand monthes and a thousand voyces; had I
a tongue of Steele, or spoke with the tongues of those thousands
of thousands that waite about the Throne of God, I were not
able to set forth so much as the shadow or back parts, nay the
shadow of the back parts of those joyes which God hath pre-
pared for them that love him. Nature failes me, reason failes
you, the whole Bible failes me in this point. *Paul* was taken up
into the third Heaven (the Kingdome here meant) and what
saw he ? The glory was such that it did not only dazle his eyes,
but struck him blind that he could see nothing at all, *Act. 9. 8.*
Well, but what heard he ? Things that cannot be conceived;
nether is it possible for man to be uttered, *1 Cor. 12.*

Saint Austin when he was young did thus de cante upon it, *ibi*
eris summa & certa securitas, secura tranquillitas, tranquilla ju-
cunditas, iucunda felicitas, felix aternitas, &c. There shall be
certaine security, secure safety, safe delightfull happinesse,
happy eternitie, &c. *O gaudium supra gaudium, O gaudium*
vinctus omne gaudium; extra quod non est gaudium: quanto in-
trabo in te, ut videam Deum meum qui habitat in te: ubi in-
teritus nunquam senescit, ubi vita terminus nescit ubi dolor nunquam
pallidescit, ubi amor nunquam tepescit, ubi finis, nunquam mor-
cescit

cessit, ubi gaudium nunquam decrescit, ubi dolor nunquam sensitur, ubi gemitus nunquam auditur, ubi triste nihil videtur, ubi letitia semper habetur, &c. *Anst. Soliloqui.* O joy beyond all joy, O joy without which there is no joy, when shall I enter into thee, that I may behold God which is in thee, where youth never grows old, & De verbis Domini in Joh. Sermon. 64. where love never grows cold, &c. After, when he was growne somewhat old, he takes a pause and demands this of himselfe, after a long discourse: What shall I say? Surely I cannot tell, but I know that God hath such things to bestow: And *facilins invenire possumus quid ibi non sit, quam quid sit*: We may easilier finde what is not there, then what is there: *Non ibi erit lassari & dormire, non ibi esurire & sitire, non ibi erit crescere & senescere.* Behold what I have spoken, and yet I have not spoken what is there: *Ecce jam vita, jam incolumitas est, jam nulla fames, nulla paup, nulla si is, nullus defectus, & tamen nondum dixi,* and yet I have not told you what is there; that which eye hath not seen, how can I discern? that which eare hath not heard, how can I speak? that which never came into the heart of man, how can it come into my heart to declare? and indeed to make a long discourse about this subject, were but with the blinde man to discourse about colours. He may talk long about them but with eyes he cannot know them; and we may talke much of Heavens joyes, but till we come there and see God we cannot see them: Our knowledge is no more able to reach to the excellency of them, then a new borne childe is to make a demonstration in the Mathematicks, or he that is blinde to name every colour that is layd before him. *Eya hath not seen, nor eare heard,* saith the Apostle: *Quicquid recipitur, recipitur in modum recipientis*: A Quart will not containe a Gallon, nor a Gallon an Hogsheed; nothing can receive more then its able to containe. Our understandings are like Vessels of small capacity, and therefore our heavenly Father, who in the Scriptures is often pleased, *Albutire cum pueris*, to condescend to the meannesse of his Childrens capacity, expresseth these joyes by such things as their understandings are capable of.

The Jewes report of Manna, that it gave a taste to every man according to their severall appetites and desires: For the truerh
of

of this, *Credat Judaeus apella, non ego* : The Scripture tells us that the taste thereof was like Wafers made with Honey, *Num.* 26. 31. But it may be truly sayd of this Kingdome, that in the Scriptures its expressed by such names as may give satisfaction to every mans appetite. Some are delighted with faire houses, it's therefore called an house, *2 Cor.* 5. and *Solomons house*, *1 King.* 7. was a type of it, but far short of the antitype. Yea, and the house of the Sun too. *Sublimibus alta columnis, clara micante auro, flammisq; imitante pyropo* : It's the house that widdome hath built, *Prov.* 9. a stately house with a witnesse, for her stones are Carbuncles, her foundation Saphire, its windows of Emeralds, and all its gates of shining stones, *Isa.* 54. In a word, *Its a house made without hands, eternall, and that in the heavens*, *2 Cor.* 5. Some it contents not to dwell in a faire house, unlesse it be seated in a goodly Citie : It's therefore likened unto a Citie, a Citie having a foundation that is a sure foundation; all earthly Cities are founded in quag-mires, they want a foundation, they are like the house builded upon the sand, which cannot endure the weather, but downe it goes, as *Athens*, *Lacedemon*, *Niniveh*, *Babylon*, and others have done; a Citie of the best structure, whose builder and maker is God, *Heb.* 11. 10. *A Citie having the glory of God, a Citie of pure gold like unto cleare glasse*, *Revel.* 21. *Oh how excellent things are spoken of this thou Citie of God*. But neither faire Houses, nor goodly Cities will give contentment to some, unlesse they may have wealth at will, in which many place their chiefe felicity. It's therefore likened unto a pearle, for which the wise *Lapidarie* sells all that hee hath to buy it, *A treasure which neither rust nor moth can corrupt, nor thiefe steale*. All these will not satisfie the mindes of some, unlesse beside them they may have honours and dignities heaped upon them. Here is that that may give these contentment too, it's a Kingdome, *A kingdome that cannot be shaken*, *Heb.* 12. (and the greatest Kingdomes of the world have been often shaken and shivered in pietes.) *A kingdome that shall have no end*, *Luk.* 1. Or as was foretold by the Prophet, *A kingdome that shall never be destroyed*, *Dan.* 7. 14.

Pyrrhus said of *Rome* (when as yet it was not Mistresse of all *Italie*) That it was a Citie of Kings, marky one thing

thing was wanting to that Kingly Citie, which *Hormisdas*, Legate to *Constantine*, did wel observe, when he saw the Emperour ravished with the beauty of it, as if with *Paul* he had been wrapt up into the third heaven; and it was this, that men died in that Citie of Kings, as well as in other places. But it may be truly said of this; that it is not *Urbs regum*, but *regnum regum*, a Kingdome of Kings; not the meanest doore-keeper there, but weares a Crown beset with more precious jewels then the Jasper and the Onix stone: And here is that which makes up their felicity, that the Crown shall never fade (as appears by that which hath been spoken) their joy shall never faile, their Sunne shall never set, their life shall never end. Is not here honour enough? Indeed neither houses, nor Cities, nor wealth, nor honours will satisfie some, unlesse they may fare well, and have store of dainties: therefore its elsewhere likened to a wedding feast of a Kings sonne; where nothing is wanting which may delight the heart of man.

1. Costly apparell.

2. Curious and exquisite musick.

3. Great provision of all kinds of dishes, &c.

All these which I have named are but spoken, *et cetera* where by the holy Ghost would have us gather the unspeakable joys of this Kingdom, as *Pythagoras* from the print of *Hercules* his foot in the games of *Olympus* did gather the bigness of his whole body. This is not all, faire houses, goodly Cities, wealth and riches, honours and Kingdoms: so rich apparell, delicate fare, &c. joyne them all together, and without good neighborhood they are like *Jericho*, *2 Kin. 2* whose situation was pleasant; but the waters naught. When *Themistocles* was about to set an house in *Athens*, he made the Cryer proclaim, that he that would buy that house, should have a good neighbour with it. He that gets this House, this Citie, this Kingdom, we have spoken of, shall be sure of a good neighbour, he shall have the society of innumerable Angels, and the Graces of just and perfect men, and of God the Judge of all, and Jesus the Mediator of the New Testament; who can with better company.

Use 1.

An unwise man doth not consider these things, and a foole cannot understand them. The reason is, he wants a spiritual eye, and
spiritual

Spiritual things must be spiritually discerned; and thinks himselfe never rich enough; another thinks he hath never preferment enough; another is so addicted to the pleasures of this world, that he never thinks he hath enough; every one is desirous to have his abode here. It was *Peter's* excuse, *Domum est edificare; Let us here build us tabernacles; Here will I dwell, for I have a delight herein.* And the holy Ghost saith of *Peter*, *That hee wist not what he said*, Mar. 9. 6. It is true of us too, we wote not what we say; we make not that comparison wee should between this present and future life; we think of the momentary pleasures of the one; which notwithstanding is mingled with much bitterness; we think not upon, peradventure we believe not the eternitie of the other. Like brute Beasts, the most are carried with carnall sensuality; and regard the present, they consider not that which is to come. If a Beast could speak, he would say that hee is in a more happy estate then men; the reason is, because he feelth his owne pleasures, but he hath not the wit to consider the felicity of man: Man can speak, and he saith at least in his heart, he thinketh that he is in a more happy estate then the Angels in heaven; he feels his owne felicity (which indeed is a misery and no felicity) he wants a spiritual understanding to judg of theirs. I remember what *Alian* reports of *Nicostratus*, an excellent Painter; this *Nicostratus* seeing the picture of *Helena* which was painted by *Zeuxis*, did very earnestly look upon it, being much amazed at the curiousnesse of the work-manship: An ignorant man that had no skill in painting, and therefore thought that he had seen many pictures as good as that, came unto him and asked him the reason why he did so much admire that image; Oh, quoth *Nicostratus*, if thou hadst mine eyes thou wouldst never ask me that question, but be as much astonied with it as I am. The faithfull Christian looking with the eyes of faith upon this Kingdom mentioned in my Text; *Explari mentem nequit, ardesque inunda*, and prizeth it above 1000. worlds all of gold and pearl; the carnall man seeing him, laughs at him, and calls him a Gods fool; he seeth no reason why he should be so astonied at the contemplation of that which is so high above his reach, and so far beyond his horizon, as hee by his naturall understanding cannot attaine unto.

I am better perswaded of you that hear me this day, though I speak these things only for conclusion, let me exhort you, nay with *Austin*; *horror vos omnes clarissimè, meque ipsum*; that seeing the riches of this Kingdome is such as cannot be valued, the excellency such as cannot be expressed, the joyes such as cannot be conceived, the durance such as cannot be ended, let us not with *Aesops* Cock prefer a barley-corne, the transitory trash of this world before this precious pearle, for which the wise *Lapidary* will part with all he hath that he may purchase it. Let us not with *Esaie* preferre a melle of Portage before our Birth-right; nay with the *Israelites*, accompt more of the stinking Garlick and Onions of *Egypt*, then of the Milke and Honey of this spirituall *Canaan*: but as the Spies which were sent from the *Danites* to view *Laish*, *Judg. 18.* said to their brethren at their returne; *We have seene the land, and surely it is very good, arise and let us not be sloathfull to goe and enter to possesse it.* And if the old *Gauls* adventured their lives over the rocky *Alpes*, and encountered all their cruell Enemies the *Italians*, that they might have their fill of the *Hetrurian* Wine and Figs of *Tuscanie*: And if the Queen of the South adventured her selfe from *Sheba*, or *Meroe* in *Ethiopia* through the vast Wildernesses in *Africke*, and the sandy Desarts of *Arabia* to *Jerusalem*, to see *Solomon*, and to conferre with him; shall not wee with patience swallow up all those calamities, which may befall us in the wildernesse of this world?

And in despight of all opposition by evill or Devill, let us boldly hold on our journey to the new and holy *Jerusalem* which is above, where we shall see and conferre with the true *Solomon*, *Iesus Christ the righteous, the mighty God, the everlasting father, the King of peace, Isa. 9.* or whom we may more truly say then shee did of that *Solomon*; It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom, but for the one halfe was not told mee. Happy are the men, happy are thy servants which stand ever before thee, and heare thy wisdom.

For the better performance of our duties in this journey, let us remember that every one hath a double calling, one general, another particular; in both these let us do our utmost endeavor

to spend that little time which God affords us in this land of the living in a conscionable walking with God, after the example of *Enoch* and *Noah*. To omit the generall ; as every man hath a particular calling, so let him make conscience to use as to Gods glory, so to the good and benefit of his Country ; the Minister in a faithfull dispensation of the Word of God to them that are committed to his charge ; the Magistrate in using the sword of Justice put into his hands for the punishment of evill doers, and for the praise of him that doth well. He is *Vir gregis*, the Bel-weather in Christs little Flock, and as he goes the rest will follow, if by honest, and upright and conscionable dealings he shall lead them the right way, the lesser and weaker Sheep will be ready to follow him into the green Pastures of the Lord that are beside the waters of comfort. To this purpose let him remember that God hath set him in his own room, and stiled him with his owne name: The studie of a Poet, that every speech and action and gesture be futable to the person hee brings upon the Stage.

Sit Medea Ferox, &c.

O

The

The fifth Sermon.

MATTH. 7. 22, 23.

Many will say to me in that day, Lord, Lord, have not we by thy name professed? — And then I will professe to them, I never knew you.



THAT which our Saviour delivered in the former part of the Precedent verse, That not all that professe Christ to be their Lord shall be saved, is in these two verses confirmed; for a man may have most excellent gifts, and in respect of his Calling come neer unto Christ, be his Vice-gerent, and supply his roome, and for all that misse heaven. *Many will*

say unto me, &c. In which words note;

1. The plea of certaine persons.
2. Christs answer; *Then will I professe, &c.*

In the Plea, note,

1. The persons described by their Offices; they are Prophets, and they have taken pains in their calling: *Have not we professed?*

2. Their number (*Many.*)
3. The time when this plea shall be made (*At that day.*)
4. The Judge before whom (*Unto me.*)

The first will be as much as I shall be able to runne through at this time, which I purpose not to handle, *ut thema simplex*, but as it hath relation to Christs answer.

Have not we in thy name; That is, by thy authority and appointment,

pointment; as being called by thee to that office; *Propheſied*; that is, either foretold things to come (that's the proper ſignification of the word) or elſe explained and expounded the word. The Prophets in the time of the Law did both, and in the New Teſtament it is uſed both wayes. *In thoſe days there came certain Prophets from Jeruſalem to Antiochia*, Act. 11. 27. That is, ſuch as by revelation of the Spirit did foretell things to come, ſuch was *Agabus*, and the daughters of *Philip*, Acts 21. There you have it in the former ſignification, *Deſpiſe not propheſie*, 1 Theſ. 5. 20. *Covet ſpiritual gifts, but rather that ye may propheſie*, 1 Cor. 14. 1. And in the next verſe Propheſie is defined, *A ſpeaking unto men to edification, and to exhortation, and to comfort*: there you have it in the letter; here it's taken generally, as infolding both theſe particulars: So that from hence may be gathered theſe two propoſitions, which ſhall be the ſubject of my ſpeech at this time.

1. A man may be a Prophet (that is, a foreteller of things to come) and be a reprobate.

2. A man may be a learned Preacher, and a meanes of ſaving others, and for all that be damned himſelfe.

To foretell future contingents (as they are conſidered in themſelves, and not in their cauſes (for ſo they are in ſome ſort preſent) it's proper to him from whoſe all-ſeeing eyes nothing is hidde, *Who calleth things that are not as though they were*, and *underſtandeth the thoughts of our hearts* (things of all other moſt purely contingent) *long before*; and therefore the Lord brings this as an argument againſt the Idols of the Heathen, to prove that they were no gods, becauſe they could not foretell things to come, *Iſa. 41. 23*. It's hee (and none but hee) that could name *Joſias* long before he came into the world, and call *Cyrus* his Shepherd above 100. yeares befor he was borne, and number the yeares of the Jewes captivity before they were carried to *Babylon*, and foreſee the foure great Monarchies of the world before they were: notwithstanding as the true Prophets have foretold theſe, and other future events, not by help of Melancholy, which made them more addicted to contemplation (as *Bodin* fondly dreameth) but meerly by divine illumination: ſo hath the Lord revealed ſome of the like nature unto ſuch as

Propoſitions.

Rom. 4. 17.

1 King. 13.

Iſa. 44. 28.

Gen. 25. 11, 12

Dan. 7.

Bodin Meth.

liſt.

Joh. 11.

Numb. 23.

1 Sam. 9.

1 Sam. 28.

Bellarmine.

were not of the household of faith; which as it is plain by my Text, so also by the example of *Caiphas*, an enemy to Christ, and *Balaam*, A stranger from the common-wealth of Israel: and *Saul*, a reprobate: and the Devill himselfe, who could never certainly have foretold *Sauls* death, unlesse the Lord had revealed it unto him: which places are so plain, that *Bellarmino*, De gratia & libero arbitrio, lib. 1. cap. 10. confesseth as much in substance as now I labour to prove.

Hierome.

If it please you to leave the Scriptures a little, and to passe to heathen men, you shall find that they were not without their Prophecies. *Hierom* upon his Epistle to *Titus*, saith, that *Epimenides* (whom *Paul* calls a Prophet of *Crete*) wrote a booke of Predictions, out of which the Apostle borrowed that heroicall verse which is cited in the first Chapter of that Epistle.

Κρίνει δ' αὖτε Ἰουδαίῳ, καὶ τῷ Σοφίᾳ, καὶ τῷ Πρωτοπρεσβυτέρῳ.

Concerning their Oracles, although they were oftentimes given in amphibologicall termes, when the event could not be known, such as was that to *Pyrrhus* (if such was given) which *Tully* doubts).

Aio te Aecida Romanos vincere posse.

And that given to *Crasus*,

Crasus Halyn penetrans pervertet plurima regna.

*Liv. dec. 1.
lib. 2.*

Crasus passing *Halys*, shall great Kingdomes overthrow, viz. either of his owne or others: and such as was given to *Alexander* King of *Epirus*, that he should beware of the Citie *Pandesia* and the river *Acheron*, those two being in *Epirus*, and others of that name in *Italie*, where he was slain; and sometimes were of things already begun to be done, the news whereof was carried by Spirits in a moment of time unto places far distant, such as that was in the first book of *Herodotus*, where the Oracle tells *Crasus* his messengers what he was doing at that time in his own house: and sometimes were of such things as had naturall causes, unknown to men, yet known to Devils, by reason of their greater subtilty and quick apprehension; yet were they

not

not all of these kinds, some being of such nature as could never be knowne without divine revelation. To tell *Alexander* the time, & place, and manner of his death, as the *Indian Oracle* did (if that Epistle be not counterfeite, which in the end of *Q. Cur-* *Q. Curtius.*
tius goes under *Alexanders* name) to tell the *Asbenians* that *Ad. Arist.*
 they should overcome their Enemies (the *Dorenses*) and the *Justin.*
Lacedemonians, that they should prevaile against the *Persians*, *Herod.*
 if their King should be slain in the field: and *Brutus*, that hee should have the government of *Rome*, who should first kiss his old Mother the Earth; they be things purely contingent, and such as the Devill by his owne knowledge could never reach unto. *Livius.*

What shall we say of the *Sybills* and their Prophecies? peradventure some of them are spurious, and illegitimate: such as that of *Sybilla Erithraa* in *Eusebins* and *Augustine*, whete the first letter of every verse being put together make up these words, *Ιωσφ Χριστ, Σε εις, ευαγγ.* And that of the same *Sibyll* which *Mun-* *Munf. de Ita-*
ster hath borrowed, I know not out of what Author: *In ultima a-* *lia.*
rate humiliabitur deus, humanabitur proles divina, uiuetur huma-
nitati diuinitas, jacebit in fano agnus, & puellari educabitur offi-
cio: and that of I know not which *Sibylla*, cited by *Lactantius*
 and *Austin*: *In manus iniquas infidelium veniet, & dabunt deo*
alapas manibus incestis, & impurato ore expuent venenatos sputus,
&c. He shall come into the hands of the wicked, and they shall
 buffet him with their fists, and with impure mouths shall spit
 upon him, &c. All which, and many such like were, I am per-
 swaded, forged by Christians (to make the Gospel more passable
 amongst the Gentiles) especially seeing amongst none of Gods
 Prophets, no not in *Isaiah* himselve, whom *Hierom* calls not only *Hierom. pref. in*
 a Prophet, but an Apostle and Evangelist) are extant such clear *Isaiam.*
 testimonies touching Christ.

Yet surely that in *Virgils* Eglogs was never as yet questioned by any, which the Poet finding in the books of *Sibylla Cumaea*,
 and gathering by the first letter of every verse (as *Ludovicus Vi-* *Aug. de civ.*
ves thinks) that the time was at hand when that Prophecie *lib. 18. cap.*
 should take place, applyed that to *Saloninus*, the sonne of *Asini-*
us Pollio, which can be fitted to none, save Christ the redeemer
 of the world.

Ultima

Ultima Cumaei venit jam carminis aetas

What Verses be these? Let us heare them, at least let us have the sense of them.

A strange exchange in course of things,

This present time unto us brings :

The Maide is com'd, the Iron age is spent,

A new borne Babe, Gods dearest Son,

From highest Heaven is sent.

Virg. Ecloga 4:

Magnus ab integro seclorum nascitur ordo :

Jam redit & virgo, redeunt Saturnia regna;

Jam nova progenies caelo dimittitur alma,

Chara dei seboles.

And what benefit shall he bring to mankind? He shall save his people from their sins.

Hoc duce, si qua manent sceleris vestigia nostri,

Irrita perpetua solvent formidine terras.

And as it follows a little after,

The Serpent shall be kil'd, and th' of poyson dead,

*Our Ladies Rose, from Sytian land, through all the World
shall spread.*

Occidet & Serpens, & fallax herba veneni

Occidet, Assyrium vulgo nascetur amomum.

What is this Serpent but that wily Serpent that deceived our first Parents? Whats this *Fallax herba veneni*, but sinne? And what is this *Assyrium amomum*, but the Balme of *Gilead*, or to give it its English name, our Ladies Rose, or the Herbe of *Jerusalem*, the Gospel of Christ, begun to be Preached at *Jerusalem* a City in *Assyria* (for *Palestina* was then vulgarly accounted

Luke 24. 47.

accounted part of *Assyria*) according to Christs direction, and thence dispersed into every corner of the World: See *Constantines* Oration, *Ad Calum sanctorum fidelium*, cap. 20. in *Eusebio*.

These things are so plaine that a learned Rabbini amongst our Adversaries, unto whom we appeale in this point: (*Let our enemies be Judges*, *Deut. 32.*) is not ashamed to confesse, that, *Propheta demonum non semper loquuntur, ex demonum revelatione sed interdum ex inspiratione divina*. And another, that God sometimes permitted amongst the Gentiles some Prophets to foretell future things: And a third in his Commentary upon this Text, that false Prophets have truly Prophesied.

Tho. Aquin.
2a. 2e. q. 172.
art. 6.

Greg. Tolest.
de rep. lib. 13.
cap. 33.
Mald. in Mar.

Use.

Lib. 4. de notis
ecclie. Cap. 3.

The truth of this Proposition being confirmed unto us by such a cloud of witnesses; I wonder what came in *Bellarmines* head, to make *Lumen Propheticum* a mark of the true Church, especially where he proposeth to speak of such notes, by which it may most easily be distinguished from all false Religion, of Jewes, Hereticks, and Pagans; and such as are proper; and againe, such as though they make it not evidently true which is the true Church, yet they make it evidently credible (not probable onely, for that's the weaknesse of our Notes, as he saith) may amongst those which admit the Scriptures, and Histories, and Writings of the ancient Fathers (and all these we admit) *Faciunt etiam evidentiam veritatis*. Shall we count him a Master in *Israel* that speaks thus? Doth that make it evidently appeare which is the true Church, doth that difference true Religion from all false Religion of Jewes, Hereticks, and Pagans, or is that proper *Quarto modo* to the Church, which all Sectaries, Apostates, Hereticks, Jewes, Gentiles, Devils, may challenge? But let us follow *Bellarmines* a little further (and leave these slippery Snakes no chink to creep out at) I demand, had the Gentiles no true Prophetes amongst them: *Imo multa falsa*, saith he; but because they had many false, had they therefore none true? Speak plainly, were there no true predictions of future things amongst the Pagans? No forsooth, *Nisi forsitan fierent in testimonium nostrae fidei, ut fuerunt vaticinia Sibyllarum, & Baalam*: Very well. And if these were true, how is *Lumen propheticum* proper to the true Church. But, we will not stand upon this advantage, let us grant that there were no true predictions.

dictions amongst the Ethnicks, save onely such as were for the confirmation of the Catholick faith; and that all others were of such things as had naturall causes (though unknowne to men) known to Spirits by reason of their subtill nature and quick apprehension. Verily seeing neither the reasons thereof were knowne, nor the Spirit from which this knowledge proceeded could be discerned, they might, and may as truly be tearmed Prophetes, as any of those which the Papists brag of: and if they were not Prophetes indeed, yet were they so in the opinion of men. *Sedem ipsorum opinione*, is a strong argument with *Bellarmino*, to intringe the Notes which our Divines have set downe: Let some of his side answer it.

Arist. Polit.

Lib. 1.

Thales, for seeing by Astronomicall Observation, the abundance of Olives which would be the next yeare, might by the *Chians* and *Milesians*, which knew not the reason of it, be counted a Prophet.

Benzo.

Acts 14. 12.

Columbus was for a lesse prediction little lesse respected by the barbarous Indians, then *Paul* and *Barnabas* was by them of *Lystra*, when they called *Barnabas* *Jupiter*, and *Paul* *Mercure*. This man being in great distresse in an Island, the Inhabitants denying him all kinde of releife, he understanding that shortly after there would be a great Eclipse of the Moone, signified unto them by a Messenger that he was a Prophet sent unto them from the great God of Heaven and Earth, and that if they would not furnish him and his company with such things as they wanted, God, whose Prophet he was, would utterly destroy them: In token whereof, quoth he, the next night at such an houre, the Moone shall loose her light: they for all this continued in their obstinacy, and scorned his threatnings: At the houre named the Moone by degrees entring into the shadow of the earth, was at length in those parts for a space quite darkened; which when the Barbarians saw, presently they ran unto *Columbus*, they fell down at his feet, they honoured him as a man, they worshipped him as a God, they offered themselves, and whatsoever was theirs, to be wholly at his service. Verily the Papists do *Columbus* great wrong, who for this witty shift, deserves rather the name of a Prophet amongst them, then that great *Elias* of the new World, *Francis Xavierius*.

Xaverius, for his juggling Tricks in those Parts, deserves the name of a waker of Miracles.

To end this Point : Seeing it is a matter of such difficulty to distinguish a true Prophet from that which is false, both because they are of things to come, the truth whereof cannot be sifted out before the time be expired ; and though they have naturall causes, yet be they such as cannot be known unto men, and if they could, yet seeing (as already hath been proved) the Infidels and Pagans have had their prophecies ; let the Papists prove the gift of Prophecy to be perpetual in their Church (which they can never do) and let them bring us as great Catalogues of their Prophecies, as they do of their Miracles, and lying Wonders (a thing not impossible to men of such rare invention) but let none from these slender Premises infer this conclusion, that there is the true Church of God, but rather let him undoubtedly beleive that the words of my Text are verified of these men. *Many shall say unto me at that day, Lord, Lord, have not we by thy name prophesied? &c.* Let us not think that the Precept of the Law was given in vaine. *If there arise a Prophet or a Dreamer of Dreames, and give thee a Signe and a Wonder, and the Signe and Wonder which he hath told thee shall come to passe, saying, Let us follow strange Gods (as these men do) thou shalt not hearken unto the words of that Prophet, for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soule,* Deut. 13. 1, 2, 3. Thus much of the first, the second followeth.

A man may be a Preacher of the Gospell, and a meanes of saving others, and be damned himselfe.

I have a long Journey to go, and the time allotted me but short, so that I cannot stand upon the prooffe of this Proposition, neither is it needfull I should (having no Donatists, no Anabaptists to impugn) let it suffice to add unto my Text the words of the Apostle, *Phil. 1. 15. Some preach Christ through envie and strife ; truly, for all that not sincerely : else would not the Apostle have added that which followeth ; I therein joy, yea and in that will joy.* This Sermon upon the Mount of which my Text is a Branch, was preached at the Consecration of the

twelve Apostles, of which number *Judas* was one, whom a while after he sent abroad to preach the Gospel; then called he the twelve Disciples, and sent them to preach the Kingdome of God, and to heale diseases, and they went through every Town preaching the Gospel, and healing every where, *Luk. 9. 2. 6.* For all *Judas* his preaching and healing, he did not preach unto, nor heale himselfe; it had been good for him that he had never been born, *Matth. 26.*

2 U/s.

The first Use and Inference (of which let me crave your patience to spend some time) shall concerne the hearers of the word. It may lesson them not to have the truth of the glorious God in respect of persons, as *James* speaks: or that I may expresse my selfe in other words, that they do not forsake or neglect a truth preached, because the life of the Speaker is offensive and scandalous. *Saul* may prophesie, and *Caiphas* may prophesie, and *Judas* may prophesie, *And many shall say unto me at that day, Lord, Lord, have not we by thy name prophesied?* Shall not *Saul* be credited, because he is rejected? why not? is not *Saul* also amongst the Prophets? *1 Sam. 19.* Shall *Caiphas* his prophesie not be esteemed, because he took away the life from the Lord of life? surely yes: for, this spake he not of himselfe, but being high Priest that yeare, he prophesied that *Jesus* should die for the Nation, *Ioh. 11. 51.* Shall *Judas* his Sermons be set at nought, because he is a damned Reprobate himselfe? surely no: For *whosoever shall not receive you, nor heare your words* (it was spoken to the twelve, of which *Judas* was one) *Truly I say unto you, it shall be easier for them of Sodom and Gomorrah in the day of Iudgment, then for that City,* *Matth. 10. 14. 15.* Oh then shall any man be such an Enemy to his own Salvation, as that if the life of his Teacher be disliked, he will therefore set at nought the word of God, truly, though not sincerely delivered? what were this but to reject God himselfe: as he saith unto *Samuel*, *It is not thee, but me whom they have rejected,* *1 Sam. 8. 7.* The word of God is a Touch-stone, to try every mans Actions whether they be Gold or Dross; it is a line and square to make us fit Stones for Gods Temple. Now shall I mislike the Touch-stone, because the Gold is counterfeited? shall I make fit the Rule for the Stone, and so make

it a *Leviticus* Rule, especially if it be a rough and unbewed Stone, and as yet not fit for that building, whereof Christ Jesus is the corner Stone? If I be sick unto death, shall I refuse physick because I mislike the Physician, or because he will not take the same physick himselfe?

Aust.
Atib. lib. 5.

*Antibi cum fances urit siu, aurea queris
Pocula? cum esurias fastidis omnia, prater
Pavonem, rhombumque?*

Hor.

When thou art thirsty will thou refuse Drink, unlesse it be given thee in a gilded Bowle? When thou art hungry, will no Meat content thee but Partridges and Pheasants? Surely thou hast too dainty a Stomack; it commonly falls out otherwise: men that are hungry will not refuse wholesome meat, though they have no good opinion of the Party that reacheth it; and when they are thirsty, they will not refuse Drink, though it be given them in a wooden Dish. Shall a man have a care of his Body, and none of his Soule? if my Soule be sick unto death, shall I refuse physick because the Physician takes it not himselfe; or shall I refuse the bread of life and water of life, because they are offered me with polluted hands? The Scribes and Pharises, saith Christ, sit in *Moses* Chaire; all that they bid you observe and do (sitting in *Moses* Chaire, that is explaining the Doctrine of *Moses*) that observe and do, but after their works do not, because though they have *Urim*, they want *Thummim*, they say, and do not. Lo the Scribes and Pharises, those rotten Dunghills, and painted Sepulchers, whom the filthy Sodomites and the proud Ninivites, and the prophane wretches of *Tyrus* and *Sidon*, shall condemne at the day of Judgment, must be heard as long as they preach the Law, yea and we must do that which they teach us, but after their works we must not do, for they be workers of Iniquity. If *Israel* play the Harlots (saith the Prophet) what shall *Judah* sin? If the Ministers of God transgresse the Covenant, what must the People sin? If the false Disciples go away (which indeed were only blazing Stars, and not fixed Lights of that celestiall Globe, which shall shine forevermore; *Stella cadens non est, stella cometa fuit*) If these

Hof, 4.

go away (saith our Saviour Christ) will yee also go away? Nay let us make answer with *Peter* in that place, *quo ibimus Domine, Master to whom shall we go, thou hast the words of eternal life, Ioh. 6. 67.*

It is not the grosse and dark Cloud of mans Infirmitie, but the Pillar of fire of Gods word, which must direct our Steps; its not the oblique and crooked square of humane example, but the streight line of Gods revealed will that must guide our Actions.

If the King should send his Charter subscribed with his own hand, and sealed with his own blood, to confirme a parcell of Ground, or some earthly Inheritance, to certain of his Subjects; if they because they mislike the Messenger that brings it, shall scorne his bountifulnesse, and tread under foot the Charter; will the King like of this frowardnesse think you? I think not. Well then, shall the King of Kings, and Lord of Lords, send these Letters Patents indited with the holy Ghost, signed with a *teste me ipse*, with the finger of God, sealed with his Sonnes blood, by wich is offered unto us, not an earthly Inheritance, but a Heavenly Kingdome, and if we by reason of the lewdness of any Embassador that shall bring it, shall contemne his kindnesse, and set at nought his promises; assuredly he will invite those that are by the hedges and high-waies, that his Roomes may be full, but none of those which were thus bidden (unlesse with the Son in the Parable, who first refused to go into the Vineyard, but afterwards went, they who by unfeigned repentance shall turne unto him) shall ever tast of the Lambs Supper.

Let them look unto this, who are so far from applying unto themselves such Lessons as are delivered by the Minister, that neglecting whatsoever is spoken, as if it did nothing concerne them, or forgetting it as soon as they have turned their faces (as he that looketh himselfe in a Glasse, and going away, presently forgetteth what manner of man he was) will onely strive to follow the Minister in his life, and yet not in every thing neikher (for in many things they have a warrant for so doing; *be yee followers of me*, saith the Apostle, but with this limitation, as I am of Christ) but with *Furins* in *Tullie*, wil on-
ly

ly imitate him in his wants and imperfections; Like those base flatterers of *Alexander* the Great, who imitated him in crooking the neck; or to give a later example, like those Germans who took a more speciall care of being like to *Philip Melancton*, in writing a scribbling and ragged hand, then to match him in soundnesse of Religion, and multiplicity of Learning; *imitatores stultum pecus*. But if they will not imitate him, they will be sure to blaze his Armes, and (so quick-sighted are these *Lawie*, when they carry their eyes of censuring abroad, though they coffer them up when they come at home) not the least hole in his Coate shall escape their censure, and yet they cannot espy one vertue, though peradventure in a farre greater measure he shall abound therewith. A blacke colour may perfectly be viewed; but a bright and shining colour, if we stedfastly eye it, will dazle our eyes that we cannot behold it. So it befalls mens vices and vertues (especially of the Ministers) their vices many will take a full view of them, and see them through false spectacles, which make one seame many, or at least greater in shew then in substance; but with their vertues (as the eyes of an Owle is dazled with the light of the Sun) their sight is so dimmed, that they cannot behold them.

The Merchant, if he sell good Wares, and a penniworth for a penny, is sought into, whatsoever his person be. A Tradesman, if his work be good, shall be sure to vent it, his life is no further looked unto. But a Minister treadeth upon needles, he walketh upon ice, he danceth upon ropes (to use *Nazianzens* comparifon) if he tread never so little awry he is espied, & both himselfe and doctrine rejected. And as a mote is seene in the Sun-beame, which is not discerned in a dark corner, or a wart on the face is sooner seen then a wen on the back: so the least blemish in a Minister is sooner taken notice of then the greatest slips and fals of other men. The Sun when he shines the brightest is not much looked upon; but when he is eclipsed, then one calls another out of the doors to see him, and all gaze upon it, and the greater the Eclipse is, the more talk they of it: So is it with them whom Christ stiles Lights of the world; their shining vertues, whether in preaching, or living, or both, few take notice of; but for their faults, they can look fully upon them, and call others to be Spectators.

Would.

Would God I might here stay my speech, and that there were no further cause of complaint in this kind; but alas, it is so commonly known, that it is even told at *Gath*, and published in the streets of *Askelon*, inasmuch that the daughters of *Babylon* rejoyce, and the daughters of the uncircumcised triumph, that many are not only ready with curled *Cham* to discover their spiritual fathers nakedness, but which is worse, *Sincernum cupunt ut incrustare*. And whereas it is the Devils practise to hide in a bush the deformity of the Panthers head, to mince and qualify the offences of other men (as the old Romans were wont to mince the naturall imperfections of their children, by giving them a name of some famous man that had the like; *Strabonem appellat Patum pater, hunc Varum distortis ururibus, illum balbutit Scamrum*.) by giving a name of a vertue to that vice which outwardly it most resembles, as to call prodigality liberality, &c. He and his instruments take a contrary course with a Minister, and stile his vertues by the name of a vice. *Nos quia serica veste non utimur, monachi judicamur, quia obri non sumus, nec cacinno ora dissolvimus, contumaces vocamur & tristes, si tunica non canduerit, si. tim illud e trivio impostor est & Gracum*, saith Hierom. If a Minister be liberall, he is called riotous, if frugall, covetous; if merry, dissolute; if grave, austere; if silent, melancholy; if he stand upon his reputation, proud and arrogant: *Woe unto them that call good evil*. In the Primitive Church (when the comparison between Gentilisme and Christianity did much resemble *Cleantes* his picture in *Tullie*, where Voluptuousnesse was painted in a chaire of State, and Vertue kneeling at her feet) there was not a more odious name, saith *Tertullian*, then to be called a Christian: *Bonus vir Cuius Scius, sed malus tantum quod Christianus*. So it is with some, they were good men, but they are but Ministers, they are but Priests. *Hos populus ridet, multumque torosa iuventus*, the name is odious to some, they cannot away with it. But if his person cannot be excepted against, his doctrine for matter or manner shall. *Falices essent artes, inquit Fabius* (they be Hieroms words) *Si de illis soli artifices iudicarent, poetam non potest nosse nisi qui versum potest scire, Philosophos non intelligit, nisi qui scit dogmatum varietates, &c. Nostra autem quam sit dura*

Hierom. ad
Marcellam.

Lib. 1. de fini-
bus.

Hierom. ad
Dammach.

dura conditio hinc potes anima dvertere, quod vulgi sit standum
judicio. Happy were the Arts, saith *Quintilian*, if only Artifi-
 cers should judge of them. None judgeth of a Poet but he that
 can make a Verse: None gives censure of Philosophers, but he
 that is acquainted with their opinions. A Shoo-maker meddles
 with a shooe, but not with the Stocking; a Taylor with a gar-
 ment, and goes no further; but for a Preacher, men of all
 Trades will censure him, and none so much as they that under-
 stand least. If with *Nathan* he tell *David* that he is the man;
 If with *Elijah* he tells *Ahab*, that it is hee and his fathers house
 that troubles Israel: If with *John Baptist* he tell *Herod*, that it
 is not lawful for him to have his Brothers Wife; *Hic nigra suc-
 cus loliginis, hac est arugo: Now these be hard sayings, who can
 heare them.* And if they cannot reprehend the matter of his
 speech, the manner thereof will afford some matter enough to
 speak of. If *Paul* speake of his Mysteries and Revelations be-
 fore *Festus*, he is beside himselfe, much learning makes him
 mad: And if this Doctor of the Gentiles, applying himselfe to
 the rude capacity of the ignorant *Corinthians* (for he becomes
 all things to all men, that by all meanes he might win ne some)
 use a more familiar phrase, and feed them with milke, because
 they cannot digest strong meate, he is presently by some se-
 ducer in that Church censured to be a plain silly fellow, his bodily
 presence is weake, and his speech is of no valew. 2^d Cor. 10. 10.

Thus he is rewarded *Evill for good, and hatred for his good
 will*: and thus are Gods builders in many places constrayned to
 build with one hand, and to hold their weapons against their
 enemies in the other, as did those builders of *Jerusalem* against
Sanballat and *Tobiab*, and other Enemies of *Judab* and *Benja-
 mine*, Neh. 4. 17. *Dextra tenet pennam, strictum tenet altera
 ferrum.* May they not in this case take up *Dauids* complaint,
I verily lie among the children of men which are set on fire? They
 have *venenum pyados*, the poylon of a spitting Aspe under their
 lips, their teeth are spears and arrows, and their tongues a sharp
 sword.

But beloved I have perswaded my selfe better things of you,
 and such as accompany salvation, though I thus speake. Only Heb. 9. 6.
 for conclusion of this Use, let me intreat you, with the Author
 of

Heb. 12. 25.

of the Epistle to the Hebr. *See that yee despise not him that speaketh*, I meane Ministeriall speakers : If ye doe, ye despise him that speaketh from heaven, *whose blood speaketh better things then that of Abel*. But receive such (as the *Galatians* received *Paul*, who received him as an Angel of God, and would have pulled out their owne eyes to have given unto him) and have them in a singular love even for their works sake. But above all things tread not under foot the bread of life, because of the unworthinesse of any that reacheth it. Refuse not the water of life, because of the uncleannesse of any Conduit-pipe that conveyeth it. Reject not the promise of life, because of the lewdnesse of any Embassador that bringeth it. Forsake not the way of life, because of the blackishnesse of any that sheweth it. Contemn not the word of life, because of the imperfections of any that preacheth it : For assuredly, as the rain cometh down from Heaven, and ascendeth not thither againe, but accomplisheth that for which it is sent, so shall the Word of God be, (by whomsoever it shall be delivered) it will either harden you if yee be as clay, or it will soften you if yee be as waxe ; it will either work upwards or down-wards, it will either prove the savour of life unto salvation, or of death unto damnation.

Philip. 1. 11.

Oh then so provide your eares to heare, that ye may say with young *Samuel*, *Speake Lord, for thy servant heareth* ; and hearing it, pray that your hearts may be unlocked to receive it ; and receiving it, believe it ; and believing it, practise it in your lives and conversations, that ye may be filled with the fruits of righteousness which are by *Iesus Christ*, unto the praise and glory of God.

Having now dispatched my message to Hearers, let mee crave leave that I may turne my speech to the Preachers of the Word.

Ufe. 2.

May a man be a Prophet, and deliver true and sound Doctrine for the benefit of others, and for all be an unregenerate man, a damned Reprobate himselfe ? Then let me exhort you all (my deare Brethren) or rather with *Austine*, *Hortor vos omnes charissimi, meque ipsum hortor vobiscum*, I exhort you, and my selfe together with you, as we desire to escape everlasting damnation,

nation, and to have our part with Christ in his glorious Kingdome; let us as the Apostle exhorts, take heed not only to Doctrine, but to our selves first, not only to our preaching, that it be sound, but to our lives also, that they be unblameable; let us not only be vigilant that the Bell strike right above, but that the wheels of the Clock go right below: let us not only so speake, but so do, as they that shall be judged by the Law of liberty, least after we have preached to others, and been a meanes of their Salvation, *ipsi reprobi fiamus*, we our selves be tumbled into Hell; as the Builders of the Arke were meanes of saving Noah and his Family, and for all that were drowned themselves: we may not expect (it is not expedient we should) for any to gaine a good report of all men: Dogs will be barking at the best: was he a good man of whom none spake ill, it was spoken of a Lacedemonian. *Woe to you when all men speake* ^{Plus} *well of you*, saith Christ, Luk. 6. 26. Elias was called a troubler of Israel, Jeremiah a seditious person and a disheartner of the people, Paul an Heritick, a mad man, Athanasius a Witch, Socrates, a Murtherer, an Adulterer, yea Christ himselfe, that immaculate Lambe, who had done no wickednesse, a Glutton, a Wine-bibber, a Sorcerer, a boone Companion with Publicans and Sinners. The Disciple is not above his Master: *If they have called the Master of the house Beelzebub, much more will they call them of the household.* But

— *hic murus abenens esto,*
Nil conscire sibi.

Let a man have the Testimony of God and a good conscience, and we may scorne all Dogs, barke they never so loud.

I know well we are men while we are in this World, and not Angels in respect of purity of nature, and therefore cannot promise unto our selves an immunity from falling. Let the old Catharists, the Novatians, Donatists, and Pelagians, and the new Puritanes of Rome, who hold an absolute perfection in this life, make Ladders for themselves to climbe into Heaven (as Constantine bad Acesius a Novatian Bishop) here is no room for them in this World. For as in the most beautifull face that ever was, there hath been some blemish, (*Venus* her selfe was not without a Wart) which though every man do not note,

Cicero de in-
vent. lib. 2. an
Plin. lib. 33.
cap. 5.

yet by a skillfull Painter it may be observed (which made
Zerxis, when at the request of the *Crotonians*, he was to draw
the Picture of *Helena*, to be set in one of their Temples, to send
for five of the most beautifull Virgins that could be found, and
from them all to frame a Picture, by reducing the quintessence of
all their beauties into one Modell) So in the most mortified
man that ever lived, there are some dregs of sin; which though
the bleared eies of mans understanding cannot see them, yet the
all-seeing eies of God can easily discern them. But what then;
because we cannot be perfect Saints, must we therefore be right
Devils? because the perfection of the Law is so high above our
reach, and so far beyond our Horizon, that we cannot chuse
but say, its too wonderfull and excellent for us, we cannot at-
taine unto it: shall we therefore neglect it, or not take it for a
Lanterne unto our Feet, and a Light unto our Paths? Because
we cannot be without sin, shall we therefore be Servants and
Bond-slaves to sin, and serve it in our mortall Bodies, and obey
it in the lusts thereof, and (as I feare some do) as if out-law-
ed by God and man, say with them in the Psalmist, *Come and
let us breake their Bonds in sunder, and cast away their Cords
from us*, and give liberty to our selves to do what we list, let-
ting the Reines loose to all licentiousnesse?

*Ut cum carceribus sese effudere quadrigæ,
Fertur equis auriga, neque audit curvus habenas.*

Its one thing with *John* to sin, and another to commit sin.
Its one thing with *Paul* to walke in the flesh, and another to
walke after, and war after the flesh. Its one thing to stumble,
another thing to fall in the high-way, another to fall a-
way, and walke or run in a bie way: we cannot promise to
our selves a priviledge from sliding and stumbling, no nor from
falling in the way; with *Entychus* we may get a dead fall, a
fall from the third Loft; from desire to consent, and then to
act. Here are three Lofts, and the least, in the rigour of Justice,
is death; least it prove a breake-neck fall (in case we shall so
fall) with *Eli* and *Jezabell*, we are not to lie on the Ground,
but arise betime and redeem the fall by running the faster. Let
us keep diligent watch over our thoughts, words, and actions,
that

that we do not only abstaine from evill, but as much as humane frailty will permit, from all appearance of evill; and even in things lawfull, oftentimes for avoiding of scandall, restraine our liberty (after the example of the Apostle, in eating of flesh, and refusing wages for preaching the Gospell) that we may take away occasion from them that desire occasion, 2 Cor. 11. that we may stop the mouths of mad Dogs, and that they which speake evill of us as of evill Doers, and blame our good Conversation in Christ, may not only be ashamed, but by our good workes which they shall see, be occasioned to glorify God in the day of the visitation, 1 Pet. 2. 12. 1 Pet. 3. 16.

The better that any Profession is, the worse is the man that doth abuse it. There is no Profession but may give wall to the calling of a Minister (though many in contempt of it, with those foolish Suitors in the Poet, *Penelopen relinquunt, & ad ancillas confugiunt*) So then a lewd and unworthy Minister is one of the worst Creatures under Heaven. I remember a Story in the golden Legend in the life of *Macarius*: This Saint travelling in a desert found the Skull of a man, and asked whose it was; the Skull made answer, that it was a relique of a Pagan that was slaine in that place: and where is thy Soule, said *Macarius*? in Hell, said the Skull, but it suffers the least degree of Hells punishments, for in Hell there be three Roomes; in the highest, where are the least torments, are the Pagans that never heard of Christ; in the middle where the paine is doubled, are the Jewes who crucified Christ, and persecuted the Preachers of the Gospell; in the bottome of Hell, where the Torments are trebled, lies the false Christian, which outwardly makes a shew of Religion, and in his heart denies the power thereof. For the truth of this Story, *credat Judeus apella*, he that beleives that every word is Gospell, that comes out of a Friers mouth, may give credit to it if it please him. But for that which the Skull is feigned to report, I can easily assent unto it, because it is agreeable to Divinity: *The Servant that knowes not his Masters will, and doth it not, shall be beaten with fewer stripes; but the Servant that knoweth his Masters will, and doth it not, shall be beaten with many stripes.* If a false Christian, then surely a wicked Minister, who by his profession

Rom. 2.

should be a Guide of the Blind, a Light of them that sit in darkness, an Instructor of them which lack discretion, a Teacher of the Unlearned, may deservedly have the lowest Room. The Lord calls them stealers of his word, so *Austine* expounds the place, *Jer. 23. 30. Eos dixit Deus furari verba sua: qui boni volunt videri loquendo qua Dei sunt, cum mali sint faciendo qua sua sunt. Aug. de doct. Christ. lib. 4. cap. 25.* Our Saviour compares him to unflavoury Salt which is good for nothing, not for seasoning of Meates, not for the Land, nor (for that, for which the Mire and the Clay in the Streets is good) the Dunghil. In Gods name why should such a Dunghil (thats to faire a name) possesse a Room and Sanctuary in the House of God? me thinks those words which *Cecilius* Bishop of *Bilta* delivered in the Council of *Carthage* where *Cyprian* was President (though all of them erred in the maine point that they handled) are very emphaticall, and may serve as Goades and Nailles, nay as Daggers to peirce into the hearts of such men. *Fidem dat infidelis, veniam delictorum tribuit sceleratus, & in nomine Christi tingit Antichristus. benedicit a deo maledictus, vitam pollicetur mortuus, pacem dat impacificus, deum invocant blasphemus, sacerdotium administrat profanus.* An Infidel preacheth the faith, an ungodly Miscreant remits sinnes, Antichrist baptizeth in the name of Christ, he that is cursed of God blesseth, he that is dead promisseth life, Gods Enemy preacheth peace, a Blasphemer calls upon God, a prophane person ministreth about holy things: all *Asystataes*. Unto the ungodly said God, why preachest thou my Law, and takest my Covenant in thy mouth, whereas thou hatest to be reformed? *Psal. 50. 16. 17. Dic quaso, Propheta tinctura coloratur? Propheta stibio pingitur? Propheta tabulis ac tesseris ludit? Propheta fœneratur? Propheta munera accipit? Saith Appollonius in Eusebins of Montanns and his Disciples: are these indowments of a Prophet? Thon that teachest another, teachest not thou thy self? thou that preachest a man should not steale, dost thou steale? Thon that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest Idolls, committest thou sacriledge? Oh let us not hew Timber out of Gods Wood by our Doctrine, and instead of bringing our Building to an excellent worke, by a prophane life hew downe all*

Extat concilium apud Cyprian.

Eccles. liij.
lib 5. cap. 35.

Rom. 2.

all the carved worke of the Temple, as it were with Axes and Hammers. Let us with *Aaron* have on our Brest-plates, not only *Urim*, light of Doctrine, but also *Thummim*, perfection of life. Let us be with *John* not only crying voices, *Matth.* 3. but burning and shining Lamps, *Joh.* 5. Let us not only be Salt to season others, *Matth.* 5. but let us also have Salt in our selves, *Mark.* 9. 50. we are called the Light of the World, let us imitate the light of the World, the Sun as *lumine*, by enlightning them that sit in darkness, and guiding their Feet in the way of peace, So *motu* too, by keeping a streight course under the ecliptique line of the Law, without wilfull diverting to the right hand or to the left; nor with the rest of the wandring Stars, be sometimes stationary and sometimes retrograde, and (which is common to all the Planets, sometimes in *apogeo*, and then in *perigao*; or (if I may so speake) in *apogeo* about Heaven and heavenly things, by our Doctrine, and then in *perigao*, about Earth and earthly things, in the whole course of *Seneca de vita* our Lives and Conversations. *Seneca* notes of *Plato*, *Epicurum*, *beata* and *Zeno*, *docerant non quemadmodum ipsi viverent, sed quemadmodum vivendum esset*, they taught how a man should live, not as they lived themselves. But of all others *Seneca* himselfe may beare the Bell away for a notable Hypocrite in this kinde, who speakes so divinely of a blessed life of Gods providence, of the contempt of the World, that some would have him to be one of those Converts of *Nero's* Family, of whom the Apostle speakes, *Phil.* 4. and in favour with this opinion, some have counterfeited Epistles between him and *Paul*, yet was he one of the most covetous earth-wormes that ever the World bred. His oppressive usury spread over the whole Roman Empire, this Island felt the smart of it, insomuch that besides his large Possessions in the Country, and stately Pallaces, and pleasant Gardens in *Rome*, he had gathered in foure yeares space, three thousand times three hundred thousand Sesterces, which makes of our Coine, almost three Millions of pounds. Let us not be like these Heathen Philosophers, to teach one thing and do another, as Boat-men looke one way and row another; but rather as *Gregory Neocæsariensis* speakes of *Origen*, when he taught Philosophy: *ad officia nos invitavis plus factis quam* *Orat. panegyrici in laudem Origenis.*

diffis. And as *Iehu* and *Iehonadab* went hand in hand together for the rooting out of *Baals* Priests, and *Abahs* posterity ; so let our profession and our practice go hand in hand together for the rooting out of the sons of *Anak* (i spirituell wickedness) amongst us. And if our profession out-run our practice in the way to heaven, as *John* out-run *Peter* to Christs Sepulchre (which may easily fall out (our tongues are swifter then our feet) yet let not our practice give over, but follow after, though *non passibus aequis*, and say to it as *Elisba* said to *Elijah*, *As the Lord liveth I will not leave thee, I will follow after thee* : Or as *Ruth* said to *Naomi* ; *Whither thou goest I will goe, and where thou dwellest, I will dwell* : *Unum & commune periculum, una salus ambobus erit* : and let us alwayes remember that that definition which old *Cato* gave of an Orator, is very futable to a Divine, *Vir bonus dicendi peritus* : and therefore as we must be *dicendi periti*, good speakers, so should we also be *viri boni*, good livers. By these two linked together, we reach our Flocks how they should live ; but by the former without the latter, wee tell God how hee shall condemne us, as *Chrysostome* speaks : *Bene docendo, & bene vivendo populum instruis quomodo vivere debeat, bene autem docendo & male vivendo deum instruis quomodo condemnare te debeat.* For drawing us to a cheerfull performance of this duty ; beside the judgement denounced in the latter part of my Text, I will produce a three-fold Cord, which, as the Wise man speaks, is not easily broken.

I. Motive.

First it will keep our persons and callings from just contempt ; every man is bound to maintain the credite of his Calling, but a Minister most. *See that no man despise thy youth*, 1 Tim. 4. *See that no man despise thee*, Tit. 2. How shall this be effected ? by proud looks ? by imperious words ? by a grave and majesticall countenance ? by gorgeous and costly attyre ? these may indeed dazzle the eyes of a few ignorants, which look onely on the appearance (as *Magabizius* with his majesticall looks, and silken suits at the first did to the Schollers of *Zenxis*) and peradventure they may procure a cap or a knee to our persons, but very little or no reputation to our Calling. If we would keep it from just contempt, we must be as *John Baptist* was, holy and just men : and then the proudest of them all, if they have but He-

rods

2 King. 3.
Ruth. 1.

Elisan.

reds' honestie, will feare and reverence us. Wee must be unto them that believe an ensample, in word, in conversation, in love, in spirit, in faith, and in purenesse, 1 Tim. 4. 12. This will make men fall downe on their faces, and worship God, and say that God is in us indeed.

Mar. 6:

Secondly, holy Doctrine without life will not produce that effect which they would do, if they went hand in hand together, but rather as if a man should blor with one hand, that which he writes with another. Our lives will doe as much harm, as our Doctrine good. It's a true speech of a reverend Divine, that the sins of Teachers are teachers of sinnes; as in a Scriveners table, when any letter wants its due proportion, the Schollar that takes the Copie for his guide, will imitate that as well as those which are perfectly written. *A bove majore discit arare minor*, not by doctrine, but by example. It's to no purpose for the old Crab in the fable to bid her young ones goe forward, when she goes backward her selfe. *Si vis me flere, dolendum est primum ipse tibi. Quod mihi precipis, cur ipse non facis?* Hor. art. poë. Aug. de doct. Christi. etica. lib. 4. cap. 27. *Gallo similis est predicator*, saith Gregorie. Wherein doth the comparison consist? *Inter tenebras presentis vite studet venturam, lucem predicando, quasi cantando, nunciare, dicit enim nox precessit*, &c. That is true, but not all; and therefore others stretch the comparison further thus: As the Cock claps his wings, and beats, and ronzeth up himselfe before he awake others: so we must first give an example in our selves of that to which we exhort others; otherwise they will say unto us this proverb, *Physitian heale thy selfe*.

*Quis calum terra non misceat, & mare calo,
Si fur displiceat Verri, homicida Miloni?*

That then the seed of Gods Word which we shall sow may take deeper root, and more abundantly bring forth fruit in our hearers, let us give example in our selves.

*Non sic inflectere sensus
Humanos edicta valent, ut vita docentis.*

Let

Let every of us say with our Saviour, *Learn of mee*; for I am meeke: Learn of me, for I am thus and thus: And as Gideon said to his Souldiers; *Learn of me, and do ye likewise*, even as I have done so doe ye.

But what is either the fruit of our Ministrie, or the credite of our calling in respect of Gods glory, which we should so tender, as that we should rather with our selves accursed, and razed out of Gods book, then that by our meanes the least staine or spot of dishonour should be imputed unto him. Now as God is honored by the holy life of a Preacher, so nothing brings more disgrace then the wicked and scandalous conversation of him that carries the vessels of the Lord.

If a stranger who belongs not unto me, mis-behave himselfe, and be a cormon drunkard, a blasphemers, an uncleane person, &c. that is no disgrace unto me; but if one of my familie, my sonne, my friend whom I trust as my right hand, fall into any of these, the disgrace lights not only on him, but it reflects upon me. So if a stranger from God, a Pagan, &c. shall fall into these or the like, the matter is not great, it shews what man is without God. But if he who in outward profession is one of the household of faith, a steward in Gods house, appointed to give every one of his familie their portion of meate in due season, Christs Embassadour and Vice-gerent shall miscarry, and like Hophni and Phineas, of sons of Eli, prove a son of Belial, Gods name is dishonoured, and his offering abhorred.

O heavenly Father, that thy Name may be hallowed, sanctifie the Tribe of Levi, whom thou hast separated from the multitude of Israel, to take them neer unto thy self. Let thy *Vrim* & thy *Thummim* be with thy holy ones. Let thy Priests be clothed with righteousness, that thy Saints may sing with joyfulness.

3 Use.

Shall many Preachers be damned, as having not expressed that in their lives and conversations which they have delivered to others? what then shall become of them that are called to this honour, and preach not at all: that cannot say so much for themselves as *Iudas*, Lord have not I by thy name prophesied? shall they not be condemned at that day upon a *nihil dicit*? Purgatory (as the authors of it confesse) will then have an end.

Limbus

Limbus Patrum is long since destroyed, the Earth at that day shall be burnt up, and whether there will be any room in Heaven for them that neglect the works of their particular calling, I have reason to doubt: *Pietas, honestas, probitas, privata bona sunt*, said he in the *Tragedy*, nay *pietas, honestas, probitas, publica bona sunt*, they be generall duties which no Christian (whatsoever his calling be) may want: He cannot be *bonus civis* which is not *bonus vir*; and yet it is not sufficient for a man that would beare Office in a Corporation, that he is *bonus vir*, unlesse he be also *bonus civis*, qualified with such particular virtues, as are requisite to that Place. I commend *Gregory Nazianzens* resolution, who when they would needs chuse him Bishop, fled into *Pontus*, and having afterward accepted the Dignity, and from that translated to another, and then to one of the greatest Bishopricks in the World (insomuch that some of his Successors contended with the Bishop of *Rome* for primacy) did afterward voluntarily relinquish it. For indeed though he was a fluent Oratour and a great Divine (which got him the sur-name of *Theologus*) and so acute a Disputant, that the *Arians* counted great *Athanasius* a Childe in respect of him; yet was he not fit (especially in those turbulent times) for Church Government.

If I be desirous to be resolved in some doubtfull points of Law, concerning mine Inheritance, and a Friend advise me to go to such a man, telling me that he is a very honest man, what better am I for that, unlesse he be skilfull in the Lawes, and able and willing to resolve me in that where I am doubtfull. If I have a Garment to be made, I will not go to this or that man, whom I heare to beare the name of an honest man. I will suppose every man to be such, unlesse I know the contrary, but to him that is a professed Taylor, and able to do the work. So for us (that I may bring that which hath been spoken home to my purpose) It is not sufficient for us that the World carries an opinion of us, that we are good men in respect of generall virtues, unlesse we be good Ministers, and put in practise those Gifts which are proper to that state of life, wherein our Master hath set us. Now preaching is the best flower that growes in our Garden, its the very grace and ornament, nay the very life and esse, and

specificall form of a Minister, being the only ordinary meanes, for ought that I know, which God hath appointed for saving of Soules. This was meant as some moralize it) by the Bell and Pomegranet on *Aarons* Garment ; The Bell signified the preaching of the Gospell, and the Pomegranet, the merits of Christ ; implying thus much, that the merits of Christ are by no other means ordinarily conveyed to the Sons of men, then by the preaching of the Gospell ; this is agreeable to the Apostles Doctrine : *Seeing the World by wisdoms knew not God, in the wisdoms of God, it pleased God by the foolishnesse of Preaching,* (So the World of Jews and Gentiles counted it) *to save them that believe,* 1 Cor. 1. *How shall they call on him of whom they have not heard, how shall they beare without a Preacher,* Rom. 10. Where Salvation, Faith, Hearing, Preaching are linked together. *Christ sent me not to baptize but to preach the Gospell,* 1 Cor. 1. 7. his Commission was for both, *Go and teach all Nations baptizing them,* Matth. 28. His meaning then was this, that the latter was the principall, the other but an appendix unto it. Like that *Jer. 7. 22. I spake not unto your Fathers, when I brought them out of the Land of Egypt, concerning Sacrifice, but this is the thing which I commanded them, to obey my voice :* and *Hos. 6. 6. I will have mercy and not sacrifice : obedience and mercy rather then sacrifice or burnt offering.* So it may be said of us, we are by our places to baptize, to administer the Sacraments, but our chiefe Office is to preach : For a Minister then to have the name of an honest man, a learned man, and seldome or never to come into the Pulpit (as some do) is as if I should say, this man is an excellent Scrivener, but never puts Pen to paper ; an excellent Lawyer but never pleads nor gives counsell ; an excellent Artificer, but neglects his Trade. this (but) takes more from him then my commendation gives him.

Here I cannot chuse but censure two sorts of men.

First, they that cannot.

Secondly, those that can but will not preach. Of the first, we have not many in these parts of this Diocesse (in which Gods name be blessed) I dare boldly speak it, we have at this present day more *Barnabasses*, Sons of consolation, and *Bennerges*, Sons of

of thunder, and *Apollos*, Eloquent men and mighty in the Scriptures, then any one Century of years hath seen, since the Gospel of Christ was first preached in this Island) yet some few we have (the fewer the better, *Satis pauci, satis unus, satis nullus*) in speaking to whom, let me take leave as the Apostle speaks to the *Gallatians*, to change my voice as Nurses do when they Gal. 4. speak to young Children; thou canst not preach. Yea but as I have heard a Judge speak to a convinced Malefactor, whose life he was desirous to save; I cannot read, yea but I know thou canst and must read, or else I must pronounce Sentence against thee. Yea but thou canst preach, and preach thou must, or else I must say unto thee, friend how camest thou in hither? I add no more, thou wantest Logick and knowledge in the Arts, which are hand-maids to Divinity, and many other helps which are requisite to a Preacher; yet mayest thou teach: As an over-weening conceit of a mans abilities, so too base an opinion of thy self, may be an hindrance to vertue. Many had proved great men, if they had not thought themselves on the Hills-top, before they were at the middest of the way: and some of our not-preaching Ministers might prove better then they are, if the weakness of their braines did not hinder them from climbing, because they despaire of being excellent Preachers, therefore they will do no good at all in their Profession, they seldome look upon Book but when they are in the Church: *possunt qui posse videntur*. A mans conceit that he can do, will make him somewhat adventure. When *John Bradford* was unwilling to enter into the Ministry, alledging his weakness and inabilities for preaching, if thou canst not (quoth *Martin Bucer*) feed thy Flock with fine Mancher, feed them with brown Bread. *Non possumus omnes esse Scipiones, aut Maximi*, saith the Orator, if thou canst not do as thou wouldst, do as thou mayest; if thou wantest strong Meate, feed with Milk, catechise and instruct thy hearers in the ground of Religion, pray, heare, read, study, confer, meditate, stir up the Gift of God which is thee, kindle and blow up this fire, desire the best Gifts, 1 *Cor.* 12. and in so doing, God giving a blessing to thine endeavours, *Si non evaseris in summum, at certe multos infra te videbis*: as *Quintilian* speaks, if thou prove not the best, thou shalt not be

the worst of thy profession. If thy learning be so slender, that thou canst not well understand a Latine Author, be not discouraged for that. We have many excellent Books of morall Divinity in our English Tongue. and of controversial writers we have no want, furnish thy selfe not with all, but with the best. *Distrahitis animum librorum multitudo* (saith *Seneca*) and *qui ubique est nusquam est*. Read then rather *multum* then *multos*, much then many books, so shalt thou make it thine owne which thou hast read, and be able to make use of it for the discharge of thy duty, and benefit of the Flock committed to thy charge. And if thy learning and judgment be so weak, as that thou canst not so skilfully extract the quintessence out of the flower, with the Bee, then rather give it them in thy Authors words, then not at all.

I confesse I could never approve of those lapwings, which having hopped out of their nests, with their shels on their heads, before they got a feather on their backs: *Prinsquam sacra volumina vel nomine noverint, prinsquam veteris & novi testamenti signa notasque cognoverint*, as *Nazianzen* speaks, having provided themselves of halfe a dozen Sermons, which they have as good right too, as *Paulus* in *Martiall* had to his Verses;

*Carmina Paulus emit, jactat sua Carmina Paulus;
Nam quod emit poterit dicere jure suum.*

Like jollie fellows, make a flourish up and down the Country with them; as if they were men of worth. I have no more to say to them, but onely send them that salutation which *Horace* sent *Celsus*.

*Quid mihi Celsus agit monitusque & saepe monendus,
Privatas ut quarat opes, & spernere discat
Scripta, palatinus quacunque retexit Apollo.*

Otherwise (for all their shews) the riddle may well be applied to them, *Nullus malus magnus piscis*.

But now for such as have Cures, where the Stipend is so small that it will not maintain a tollerable Preacher (as in some of our large and spacious Parishes, there is scarce so much left as the Pharisees petty tiths, tithe of Mint, and Anise, and Cummin, little

the more then would give contentment to a Swine-heard) if these, not out of any vain-glorious humour of being reputed that they are not, but out of a desire to benefit their Flocks, besides the instructions given them by way of catechising, they shal commit to memory, and deliver other mens labours; in *St. Austines* judgement they are not to be disallowed: Nor will I; for beside that it will keep them from idleness, and peradventure from worse exercise, they shall both benefit their hearers, and receive at least some tincture of Divinity: as he that carries long in an Apothecaries shop will carry the smell of it about him, and hee that walks in the Sun will be coloured by the heat of it.

*Aug. de doct.
Christiana. lib.
4. cap. 29.*

The second sort is of such as will not: my censure must be sharper against these then against the former. Hee that hath his Garners full of graine, and will not bring it out to the Market in such a yeare as this, but rather suffer the people to starve, then sell a bushell, unlesse he may have an excessive price for it, is worse in the judgment of all men, then a poore man that doth not furnish the Market because he wants. The mother is worse, that hath breasts full of milke, and will not give suck (which the Dragons deny not the young ones, *Lam. 4. 3.*) then shee that hath dry breasts and cannot: and is not he worse that hath a candle and hides it under a bushell, and will not give light, then he that is dark and cannot? that hath eyes, and winks, and will not see, then he that is blind and cannot? that hath a tongue, and will not speak, then he that cannot because he is dumb? It's true of a Lawyer, *Scire tuum nihil, si te scire hoc sciat alter*: If every man knew as much in the Laws as the Lawyer doth, none would seek unto him for Counsell. But it befits a Minister better, if a *ni* be put to it, as *Perfius* hath it,

Scire tuum nihil est, nisi te scire hoc sciat alter.

His knowledg must not be shut up in the Ventracles of his braine like *Timons* monie in his chest; but like that precious oile that was poured on *Aarons* head, it must descend to the skirts of his cloathing, the meanest of them that are committed to his charge. It must fall from the braine to the tongue, and from thence Drop as the raine, and still as the dew, as the shower upon the Herbs, and as the great raine upon the grasse, *Deut. 32. 2. The Priests*

Priests lips must preserve knowledge, Mal. 2. 7. The Lord hath given me the tongue of the learned, to minister a word in season to him that is weary, Isa. 50. 4. And he that makes no conscience of this is liable to a double curse.

1. A curse in his gifts, they will rust and canker away: *The faithfull servant that employeth not his masters talent, shall have it taken from him, Matth. 25. This idoll Shepheard that feedeth not his flock, shall prove a right idoll indeed; for as he hath a tongue and speaks not, so shall he have eyes and shall not see. His arme shall be dried up, and his right eye shall be utterly darkned, Zach. 11. ult.*

2. A curse upon his soule, *Matth. 25. Cast him into utter darknesse.*

I am not credulous in believing ill reports of any man (especially of a Minister) but if it be true which I have heard (and by reason of the late Visitation, I have somewhat more then a bare report) it is to be lamented even with teares of blood, that some of extraordinary gifts (as they would be deemed; and the greater their gifts are, the greater shall their judgment be if they be found negligent) do scarce once in 12. or 13. years visite a great part of their Flock. Their little ones cry for bread, and there is none to give them any. And in the place where they reside, like Atheists very often mew themselves up in their private houses, when they should be in the house of God feeding their Flocks: and when they go to the Church, ordinarily continue there like images without a word speaking, and so frustrate their poor hunger-starv'd sheep of their hopes. Like as when a barren cloud hangs in the aire in time of a drought, and yeelding no drops to water the dry and gasping Earth, the expectation of the Husbandman is made frustrate: If they afford them once in the year, or at most once in the quarter a dish of Strawberries (as *Lati-mer* spake in the same case) it's a dainty, they must hold themselves contented. I wish it were as good as a dish of Strawberries, and not rather like *Caligula's* banquet, where all the banquetting stufte was made of gold, which did only feed the eye, but not the bellie; this banquet is not of gold, but for the most part of a worse mettall (Latin) which with a tinkling noise may tickle the eare, but never fill the stomack. *Plinie* writes of some people

people of Mount *Atlas* that were without names ; it seems these men think their Parishioners to be without souls: or else that the calling of a Minister is not *Virtutis exemplum, sed vite adjumentum atque subsidium, non munus reddenda rationi obnoxium, sed imperium liberum, & reddendarum rationum metus solutum*, as *Nazianzen* speaks.

In Apol.

Oh beloved brethren (that I may speak to all) let us beware of these things. Let the doing of his will that hath sent us be our meat and drink, our joy and crown, and the gathering together of his dispersed Flock our game and advantage : our names may put us in mind of our duties.

Convenient rebus nomina sapsuis.

We are called Shepherds. If we love the great Shepheard of our soules, let us feed his sheep, feed his lambs. We are watchmen, let us stand upon our watch, and give warning to the Citie of God of the approach of the Enemy. We are lights of the world, let us consume our selves that we may inlighten others: We are voyces of cryers, or crying voyces; for *Sions* sake let us not hold our peace, and for *Jerusalems* sake let us not keepe silence, but lift up our words like Trumpets, *And tell the house of Jacob their transgressions, and Israel their sins.* Let us be like that *ἄκρως ἀνδραγατῶν, Nec Dodoni cessat tinnitus abani*: No more should we, remembering that strict adjuration of the Apostle: *I charge thee before God, and the Lord Jesus Christ, who shall judge the quicks and the dead at his appearing, and in his kingdom, preach the word, be instant in season and out of season, 2 Tim. 4. 2.* We are Captains of the Lord of Hosts, *Let us fight a good fight, and resist unto blood, striving against sine.* Where should a Captain dye but in the field? and where should a Preacher die (said learned Jewell) but in the Pulpit?

Adde for a second Motive that joy and comfort which will attend us, when we shall leave these houses of clay, and these earthen pitchers shall be ready to be broken at the Well, if our consciences can bear us witnes that we have continued faithful in our Masters service. No doubt it was no small comfort to *Cyrus*, when *Lyfander* admired the sweetnesse of his Gardens, and fit ordering of trees in his Groves, that hee was able to tell him they were his own work, and that he had planted them with his

2. Motiu

his own hands. No lesse comfort will it be to us, when we can perswade our owne soules that such trees we have planted in the Lords garden, such sheep we have brought into Christs sheep-fold; if every of us can say to the great Arch-bishop of our soules, when he shall keep his visitation, *Here am I, and the children thou hast given me.*

3. *Motive.* Adde last of all, that Crown of righteousness wherewith our service shall be rewarded at the last day. Those that have beene his faithfull witnesses here on earth, when the earth shall be no more, shall be as the Moon, and as the faithfull witness in heaven. And whereas those which follow wisdom shall shine, *ut expansum*, as that which is stretched out over our heads (the Firmament) those that turne many unto righteousness (and let no painful Minister be discouraged) if the fruit of his labours fall short of his expectation. We are but Gods Instruments: *Except the Lord keep the Citie, the watch-man watcheth but in vaine. Except the Lord build the house, their labour is but lost that build it.* Paul may plant, and Apollos water, but to no purpose, unless God give an increase. *Jeremiah* thundered out Gods judgments against the sins of *Jerusalem* the space of 50. yeares, and she was more obstinate in the end then at the beginning. *Esay* preached 64. (some say 74.) yeares, and profited little for all his pains. *Noah* preached 120. yeares to the old World, and we do not read of one person he converted. Let it be our desire and studie to turne many unto righteousness, and our reward shall be with our God. He that accepteth the will for the deed, will as surely reward us as if we had done the deed. So then (as I was about to say) whereas those that follow wisdom shall be as the thinner parts of heaven, or as the *Lattens Circulus*, which is caused of the confluence of the beames of those heavenly torches; *Those that turne many unto righteousness shall be as the thicker parts of the celestiall Orbe, and shall shine as the starrs of heaven for evermore.*



The sixth Sermon:

JER. 22. 3.

Thus saith the Lord, Execute yee Judgement and Righteousnesse.



THREE things there were amongst the Gentiles, to which they (dreaming they had them from God) trusting too much, disadvantaged themselves, and gave occasion of rejoycing to their Enemies. *Lib. dec. 1. lib. 1.*

First, their twelve *Ancilia*, or *Targets*, one of which they say fell from *Jupiter* into the hands of *Numa*.

Secondly, their *Palladium*, which fell from Heaven into a certain Temple in *Phrygia*, being then without Roofe.

Thirdly, and the Image of *Pessinuntia dea*, or *Idea mater*, the Mother of their Gods, which the *Romans* with great cost and paines brought from *Pessinuntis*, a Town in *Asia* the lesse, to *Rome*, and placed in the Temple of their Goddesse *Victoria*, *Lib. dec. 3. 4. lib. 9.* as a meanes to perpetuate and eternize the felicity of that State.

The *Jewes* likewise had three things, which they said (and said truly) they had from God. The Temple, and the Ark, and the Law; which because they looked no further into, then the out-side and externall Superficies of them (as if a man should busie himselfe with picking and licking the Shell of a Nut, and neglect the Kernell; or rest satisfied with keeping a true measure and ballance in his house, and never use them; or as if a Scholler should content himselfe with looking on the Cover and Strings of his Book, and never open it, nor learn the Contents thereof) brought many Calamities upon them, and at length

S

proved

proved their destruction; as long as the Temple was in the City, and the Ark in the Temple, and the Law in the Ark, they thought all sure; they themselves were called the people of God, their City, the City of God; in it they had the Temple of God, and the Ark of God, and the Law of God. What was wanting? verily as much as is wanting to a good Souldier, when he hath his Sword hanging by his side, and never offers to draw it, when the Enemy assaults him; or to the Office of a Judge when he sits on the Bench, having the Scales painted over his head, but speaks not a word. Against this remission (not to give it a worse name) the Prophet exclaims the Law is dissolved, then the Letters remain in the Book, the practise is perished, Judgment never goes forth. *Defluxit lex, Hab 1 4.* its a metaphor borrowed from the Pulse; a mans bodily constitution may be known by his Pulse, if it be fallen down and give over beating, the man is in the pangs of Death, or dead already; if vehement, he is in a hot Feaver; if temperate, he is in good health. The Law is the Pulse of the Common-Wealth, if it move not, the Body Politick is dead, if its motion be violent, its sick of a hot Ague, if moderate and equall, its well affected. In the dayes of our Prophet, the Pulses of the Law were quiet, no more motion in them, then in the dead Sea, which neither ebbs nor flowes. *Judgment was fallen, and Justice could not enter, the faithfull City was become an Harlot, her Princes Rebels and Companions of Theeves, every one loved Gifts and followed after Rewards, they judged not the Fatherlesse, neither did the cause of the Widow come before them, Isa. 1. They had altogether broken the Toke, and burst the Bonds, Jer. 5. 5.* Whereupon the Lord sends his Prophet to the King of Judah, and his Servants, that is, his chiefe Officers and Magistrates, with this Charge, that if they desired to continue their Possessions in that good Land which he had given them, and to escape a miserable slavery and captivity under cruell Tyrants, in a strange and Idolatrous Country, into which for their sinnes he was ready to bring them, they should put life into the Law, that the Pulses thereof might be perceived to move. *Execute Judgment:* And because the corruption of mans nature commonly ruins from one extreame to another, *in vitium ducit culpa fuga*, here quires that
this

this Judgment be not too violent, but moderate and equitable. *Execute Judgment and righteousness*, that is, righteous Judgment. For the Law, like a mans shooe, *Si pede major erit subvertit, si minor urit*, if it be too wide it will give Liberty to the Foot to tread awry, if too strait, it will pinch it. But what hath a private man to do in matters of State? what Commission hath *Jeremy* a Priest, to come to the Court of a mighty King, and to tell him and his Nobles of their duties? Surely a very strange one: He who is King of Kings and Lord of Lords had set him over Nations and over Kingdomes, to pluck up and to root out, *Jer. 1.* sends him now as his Embassadour into the Kings house, and gives him instruction what he shall speak; *Thus saith the Lord God, esteem not my Message according to the quality of my person, for though I be meane in place and of small reputation, yet my Errand is of another nature: I am vox clamantis, a Cryer or Summoner sent unto you from the great God of Heaven & Earth, who with a mighty hand and out-stretched Arme brought your Fore-Fathers out of the Land of Egypt, and gave them this fruitful Land which you now possesse, who being almighty is able to defend you if you shall cleave unto him, and to punish you, if you shall neglect his word, whose name is JEHOVAH, I am yesterday and to day, and the same for ever, which was, and which is, and which is to come, without change or shadow of change, that which I have received from him, I deliver unto you: Thus saith the Lord, Execute Judgment and Righteousnesse.*

As then Judges in their Circuite, in the severall Counties where they sit, to heare and determine Causes, first cause their Commission to be read, then give the charge to the Inquest; So our Prophet first shewes his Commission, *Thus saith the Lord*, and then gives his Charge, *Execute Judgment*: And these be the two Branches into which my Text divideth it selfe.

In the Commission I note, that a Prophet, and consequently a Minister, who in the new Testament is also called a Prophet, is an Embassadour sent from God unto the Sonnes of men: So saith the Apostle, *Wee are Embassadours from Christ, as though God had beseech you through us, we pray you in Christs stead, that yee be reconciled unto God, 2 Cor. 5. 20. Let a man so think of*

Protarchus a-
 pud Arist. phys.
 lib. 2.
 Nomb. 16.

us; as of the Ministers of Christ, and disposes of the secrets of God, 1 Cor. 4. 1. This shewes the Dignity of this Calling, a Calling whether you respect the Author, or the Subject, or the end, as far exceeding all others, as *Saul* in length of body, did the rest of the *Israelites*: And surely if the Philosopher could call the Stones happy of which the Altar was builded, because they were had in honour when others were troden under feet, then much more may they be termed happy, whom the Lord hath separated from their Brethren, and taken neer unto himselfe, to minister unto him, if they shall be found faithfull and diligent in so high a calling.

But here I may justly take up the Prophets Complaint; *Who will beleive our report?* If I should dilate on this Subject, my words would seem too many, as *Lots* did to his Sonnes in Law, when he spoke of the destruction of *Sodome*, who seemed to speake as if he had mocked. I appeale to your consciences, whether the Vocation of a Priest (so the prophane Gulls of this World call it in disgrace) be not by many reputed the most base and contemptible Calling in the Land; that which the Apostle speakes of our generall calling to Christianity, is at this day verified; of this particular Vocation; not many mighty, not many noble are called, 1 Cor. 1. The poor, and the halt, and the lame, and such as are good for nothing else, are thought sufficient for these things; though the Apostle could ask *is there*! who is sufficient? do not many with the foolish woers in the Poet, *Penelope* relinquer, & ad ancillas confugere, leave the Mistresse and become Suiters to her Maids, and chuse rather to be of any calling, nay of no calling, to be idle Hunters, riotous Gamesters, loose livers, to be any thing, rather then to be employed in this great and weighty businesse, of being an Embassadour from God unto the Sonnes of men? But its no matter, Philosophy suffers no great disgrace, because *Agrippina* will not have her Son, young *Nero*, to study it; and a Pearle is not a straw the worse, because *Esops* Cock cares not for it.

*Rauca refus gentem contemnit noctua Phæbum;
Non crimen Phæbus, noctua crimen habet.*

The Owle cannot abide the Sun; the fault is not in the Sunne,
But in the Owles eyes that cannot behold it.

The very Heathen shall in the day of judgement arise against these men, and condemn them, amongst whom this Calling hath alwayes been honoured for the best. Amongst the *Phœnicians* they wore a crowne of gold: Amongst the *Athenians* none were admitted King that had not been of this Order. It was not scorned by the best Senatour of *Rome*; insomuch that *Gellius* having set down four properties of *Crassus*, which he calls *Reyrum humanarum maxima & precipua*, the greatest things amongst the sons of men, *Quod esset ditissimus, quod nobilissimus, quod eloquentissimus, quod jurisconsultissimus*; that he was the richest, and the noblest, and the most eloquent, and the best Lawyer that *Rome* had: He adds in the last place, as it were, a specificall forme restraining all the rest: *Quod pontifex maximus*, that he was the chiefe Bishop: and *Virgil* had no intendment to disgrace *Amus*, when he called him a King and a Priest:

*Alexander, ab
Alex.*

Rex Amus, rex idem hominum Phœbique sacerdos.

And the custome of the old *Egyptians* is well enough known unto Schollers; *Qui ex philosophis sacerdotes*; and *Ex sacerdotibus probatissimum in regem elegerunt*, who from Philosophers chose Priests, and from Priests Kings: whereupon their *Hermes* had the name of *Trismegistus*, thrice greatest, the greatest Philosopher, the greatest Priest, and the greatest King.

Such an one was *Moses*, the Prince and chiefe of all the Prophets, who did not preach to *Pharaoh*, and the *Israelites*, till first instructed by the Lord what he should say. Such were the Priests of the Law (or at least such they should have been) and therefore the Lord saith, *That the Priests lips should preserve knowledge*; and, *That they should seeke the law at his mouth*. The reason is added, because he is the Angel, or Embassadour of the Lord of Hosts. Such was *Ezekiel*, whom the Lord tells, that he had

Ezek. 3. 17. had made a watch-man over the house of *Israel*, and that hee should heare the word at his mouth, and give the people warning from him: Such was *Jeremiah*, who prophesied not to the *Jewes* till the Lord had touched his tongue, and put words into his mouth. Finally, such were all the Prophets before the coming of the *Messias*, who had this law given them, that they should teach no more then he had given them in charge. Hence be these and the like speeches: *Thus saith the Lord. The word of the Lord. The burden of the Lord. The mouth of the Lord hath spoken it.*

Come to the New Testament, and look upon the Apostles and Evangelists, surely very excellent things were spoken of them; they were called the salt of the Earth, the light of the World, the friends of Christ; they had the keyes of Heaven gates given unto them, *That whatsoever they bound on earth should be bound in heaven; and whatsoever they loosed on earth, should be loosed in heaven.* They were sent to preach to all Nations, but not what they would, but what they had in commission from Christ, *Teach to observe all things which I have commanded,* Mat. 28. 20. Nay, Christ Jesus the Son of God, the Privy Counsellor of the Father, the only Master and Teacher of his Church, did impose this law upon himselfe, telling the *Pharisees*, that his *Doctrine was not his owne, but the Fathers that had sent him.*

Now then if the Priests of the Law, if the Prophets, if the Apostles, if Christ Jesus himselfe did not preach any Doctrine but what they received from God, if they were tyed to the word, and might not decline to the right hand, nor to the left: Much more are the Lords Ministers at this day tied not to deliver any Doctrine to their Hearers, but what is evidently grounded upon the sacred Oracles of Truth. They are to build the Kingdom of Christ, to subvert the kingdome of Antichrist; to feed the Lords Sheep, to drive away the Wolves; to comfort the weak and feeble knees, to break the brazen and iron sinews of impenitent sinners; to sing a song of mercie to penitent and humble soules, to thunder judgments to scornfull miscreants: *To binde, and to loose, to plucke up, and to roote out; to destroy, and to cast downe; to build and to plant, but all by the word of God.*

The writings of Heathen men contain in them many excellent precepts

precepts of Morality, butt they are mingled with a number of untruths and vanities. The writings of the ancient Fathers are of especiall use in the Church of God, but they are not sufficient ground is for me to build my Faith upon them. I may no more in all things follow their steps, then I may be drunk with *Noah*, or commit incest with *Lot*, or be an Adulterer with *David*, or an Idolater with *Solomon*, or with *Peter* deny and forswear Christ. I say of them all in respect of the Scriptures, as *Stankarus* a *Polonian* Heretick spake of our Protestant Writers, in respect of *Peter Lombard*: *Plus valet Petrus Lombardus quam Centum Lutheri, &c.* One *Peter Lombard* is of more worth then 100. *Luthers*, 200. *Melanctons*, 300. *Bullingers*, 400. *Peter Martyrs*, and 500. *Calvins*. But one plaine sentence of Scripture is more worth then 100. *Austins*, 200. *Cyprians*, 300. *Jeremies*, 400. *Ambroses*, 500. *Gregories*, where their Doctrines are not warrantable by the word of God. I say of them as *Aristotle* did of *Socrates* and *Plato*; *Socrates* is my Friend, and *Plato* my Friend, but Truth is my greatest Friend. And as *Austin* said of his Country-man *Cyprian*: *Cypriani literas non ut Canonicas lego, sed ex Canonicis considero, & quod in ijs divinarum Scripturarum auctoritati convenit, cum laude ejus accipio, quod non convenit cum pace ejus respuo.* I read *Cyprian*, not as canonical Scripture, but I examine his Writings by the canonical, and where I find them agreeing, with his due commendations I receive them; when repugnant, with his good leave I will reject them. To the Law, and to the Testimony, if they speak not according to this Word, it is because they have no light in them, *Isa* 8. 20.

Quest. Is it then unlawfull for a Minister to use humanity, or secular learning in his Sermon?

Ans. I have known many, who have said that a Sermon is too barren and dry, and not so learned, nor so pleasant, nor so powerfull, nor so profitable, if it consist meerly of testimonies from Scripture, without some inspersions at the least of secular learning: as if that were dry which is like the Raine that comes down from heaven, and waters the earth, that it may yeeld seed to him that soweth, and bread to him that eateth; or any thing were more learned then that which will make a man wise unto salvation; or any thing more pleasant then that which is sweeter then.

Heb. 4. 12.

2 Tim. 3. 16,
17.

then *bonie*, or the *bonie-comb*; or any thing more powerfull then that which is lively, And mighty in operation, and sharper then any two-edged sword, and entereth through, even to the dividing of the soule and the spirit, and of the joynts and the marrow: or any thing more profitable then that which is given by inspiration from God, and is profitable to Teach, to reprove, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works.

Again on the other side, I know many, both Preachers and Hearers, who distast as much a sentence borrowed from a prophane Writer, as the children of the Prophets did of that branch of *Coloquintida* that was cast into the pot, *mors in olla*. One sentence in their conceit spoils a whole Sermon, the thing otherwise never so good.

These men are verily perswaded, that *Hieroms* dreame was in good earnest, that he was wrapt into the third Heaven, and miserably beaten before the Tribunall seate of God for reading of *Tullie*; which although he (writing to a certain Lady, who was too much addicted to reading of secular Authors) he relates as a story: Yet when the same was objected against him by *Ruffinus*, and without question *Lactantius*, and *Tertullian*, and *Austin*, and some others of the Fathers deserved to lick of the whip for this as well as *Hierome*, who were so thoroughly acquainted with all secular Writers, that (as he himsele speaks of some of them) a man cannot tell whether he shall more admire them for their secular learning, or their knowledg in the Scriptures; inso-much that (as *Julian* complained of some of them) *De aquila pennas evellerent quibus aquilam configerent*: They pulled quills out of the Eagles wings (the Roman Ensign) wherewith they wounded and killed the Eagle.

My resolution then is this: As I cannot approve of the former sort, so can I not altogether of the latter; my reasons are these.

1. No Sermon is *purum putum dei verbum*, meer Logick, and Rhetorick, and humane invention are used in the best: and therefore if I shall sometimes borrow a sentence from a secular Writer (be it Goats-hair, or hay, or stubble, or call it what you will) peradventure it may prove as good as any thing I can bring of mine owne.

2. Itake it to be a property of a foolish Captaine to scorn to use any stratagem which his Enemie hath used before. It's lawfull for the *Hebrews* to spoile the *Egyptians* so that it be not to make a golden Calse of the spoile.

3. St. *Paul* himself sometimes brings sentences out of secular Writers, as *Tit.* 1. 14. *Epime est secularis, non duplex, necesse est argui.* an heroicall verse out of *Epimenides*. So *Acts* 17. *We are his generation*, part of an heroicall verse out of *Aratus*: and *1 Cor.* 15. *Evill words corrupt good manners*, a comicall verse out of *Menander*.

4. There is but one truth, and *Omne verum est a Spiritu Sancto*, saith *Ambrose*: so that if thou shalt alleadg that it is unlawfull to use it; because it dropt from the tongue or penn of a Pagan, I will reply, that if it be true, it is lawfull, because it is originally from God; but here these cautions are to be observed.

1. It must not be a Doctrine, but only an Illustration, or amplification of a Doctrine.

2. It must be sparingly used in popular Congregations.

3. As an *Israelite*, when he was to marrie a captive woman taken in the Wars, was first to shave her head, and pare her nays: So a Minister, when he is in his Sermon, to joyne a sentence of a secular Writer with the Scripture, hee must shave and pare off all superstition, prophanenesse, idolatry, and whatsoever may seem to be repugnant to the doctrine of godliness.

4. He must to carry himselfe in this business, that his Hearers may be benefited, his Duty discharged, and Gods Name glorified.

2. Observe; That a Minister, being Gods Embassadour, must after the example of my Prophet, deliver no private message of his owne, but only that which he hath in commission from him that sent him: *Duo sunt pontificis opera*, saith *Origen*, *Ut aut a deo discat, aut populum doceat, sed ea doceat quae ipse prius a deo didicit*: such a one was *Moses*, &c.

The charge contains two branches.

1. Judgement must be executed.

2. It must be executed without partiality, it must be just judgement. I deliver them in these two Propositions:

1. It is the duty of a good Magistrate, to see that the good

lawes of his Countrey be duly and speedily executed.

2. A Magistrate must without partiality, or respect of persons give just judgement.

Touching the first; It's Gods commandment, and no sacrifice so acceptable as obedience: *Behold it is better then sacrifice.* It's true in the generall, especially in this particular: *To do justice and judgement is more acceptable to God then sacrifice,* Prov. 21. 3. It is a proper work of the Magistrates calling, and he is a sloathfull person that goes carelessly and negligently about the works of his vocation, it is a worke of God. *To judge not for men but for God,* 2 Chron. 19. 6. *And cursed is hee that doth the worke of the Lord negligently;* Jer. 48. The Law of it selfe is a dead letter, execution is the soule of it. As the body without the soule is dead, so is it without execution of judgement. It's not materiall how good a man's Will be, if the executors who are put in trust doe not perform it. The laws I may call Gods Will, and the Will of the King: its no matter how good they be, if those who are appointed Executors neglect to put them in execution. In this case they are no better then Scar-crows, which being set up in the Fields by Husband-men to keep away Birds, at the first because they seem to be fenced with bows, and Bills, and other weapons, are terrible to the Fowles; but at length, seeing them still in the same place, and doing nothing, they make bold with them, and sit on their heads, and worse too. Or like the Stock in the Fable, which *Jupiter* cast into a poole amongst the Frogs, desiring a King: At the first by it's fall it so troubled the water, that they were all afraid of it, and hid themselves; but afterwards observing it to be still, they came croaking about it, and skipt over it, and counted it (as it was) a dead block. So the Lawes, though never so dreadfull at the first; if they be not duly executed by them that are in place, grow in contempt, and give occasion to the bad, to go on with boldnesse in their lewd courses, as *Solomon* hath well observed, *Ecclef. 8. 11. Where sentence is not executed speedily against an evill worke, the hearts of the sonnes of men are fully set in them to do evill.*

Use.

So they are now, and they are therefore so now, because Sentence is not executed speedily against an evill work, the complaint

plaint is great (too true I doubt) that there is too great remif-
neffe in executing Judgment, and that first in matters criminall ;
Secondly, in civill controversies between party and party.

The first of these doth not so much touch (or rather scarce
at all) the reverend Judges of this Circuit, as those that are
of the Commission of Peace, and other Officers in the County ;
whereof some because they would not be holden busie bodies,
others because they would not be counted rash and indiscreet
persons, others because they would be reputed gentle and qui-
et men, content themselves with the honour of their Office, and
neglect the duty and burden, and suffer many good Lawes to
faint and languish for want of Execution. Like *Gallio* Deputy
of *Achaia*, who when an open Out-rage was committed before
his face when he sat on the Bench, pass it by, and took no no-
tice of it ; the *Gracians* took *Iosphenes* and beat him before the
Judgment Seat, but *Gallio* cared nothing for these things, *Act.*
18. In some particulars conducing to the publick good we
see some hope of Reformation, and if the old Proverbe be true,
according to the sound of the Letters, *Principium dimidium*
totius, and *dimidium plus toto*, its done already, and many think
thats all will be done. I am better perswaded of you, I would be
loth to place any of you amongst those improvident Builders,
who having not counted the losse before hand, after they have
laid a good Foundation, give over, and are not able to bring it
to perfection. But there be many other things of a civill nature,
the redresse whereof would prove much beneficiall to the whole
Publick, which *Gallio* is pleased to wink at ; and those things
which are of a spirituall nature, which every Magistrate above
all other things should take to heart, and so far as the Sphere
of his Authority will extend, procure Judgment to be executed
upon the Offenders ; true Religion and the Service of God,
Gallio cares for none of these things : if popish Recusants grow
more and more insolent, if their number increase, if Priests and
Jesuites run up and down the Country at their pleasure, if
Gods name be horribly blasphemed, if his Sabbath be prophaned,
Gallio cares for none of these things ; are your mindes set on
Righteousnesse, O yee Congregation, and do yee Judge the things that are right, O yee Sommes of men ?

Psal. 81. 1.

Rom. 13.

Alas what skilleth it, how great, or how powerfull, or how good a man be in respect of generall vertues, or how able and sufficient for his particular place, if he shall be deficient in the practise of those duties, which are proper to that State and Condition of life, wherein God hath placed him? Now a searelesse and just, and impartiall executing of Judgment upon Malefactors, is the best flower that growes in a Magistrates Garden, its the grace and ornament, nay the very life and esse and specificall form of a good Governour, and the main end for which God Almighty puts the Sword into his hand; and herein he shall not only cleare his own conscience, in discharging his duty, and credite his calling, and do good Service to his Prince and Country, and encourage the good, and dishearten the bad, but (which is more) he shall make peace between God and his Country, and send a prohibition to the Court of Heaven, and stop the mouth of the Judge of all the World, from giving Sentence, or if Sentence be given, from executing of Judgment, or if Judgment be already begun, from further proceeding. Take one or two examples, *Psal. 106. They joynd themselves to Baalpeor, and ate the Offerings of the dead, they provoked him to anger with their own inventions, and the Plague brake in amongst them: but when Phineas stood up & executed Judgment, the Plague was staid, and the Lord said unto Moses, Phineas the Son of Eliazer, the Son of Aaron the Priest, hath turned away mine anger, because he was jealous for his God, and hath made an Attonement for the Children of Israel, Numb. 25.* For Achans sin, God substraeth his helping hand from the *Israelites*, they flee at the sound of a Lease shaken, and turn their backs upon their Enemies, the sinner is put to death, and the Lord turneth from his fierce wrath, See *Jos. 7.* for *Sauls* bloody house and cruelty against the *Gibeonites*, God sends cleanness of teeth in all the Cities, and scarcity of Bread in all the Villages of *Israel*; when Judgment is executed God is appeased with the Land: See *2 Sam. 21.* But till judgement be executed upon *Sauls* bloody Family, let *David* do what he can, the Lord will not be appeased toward the Land. Till *Achan* be stoned, let *Josuah* and all the Elders of *Israel* rent their Clothes, and put dust upon their heads, and fall down and pray before the Ark, the Lord will not turn

turn from his fierce wrath. Till *Phineas* execute Judgment, though *Moses* and all the Congregation of *Israel* weep before the Door of the Tabernacle, the Plague shall continue. If a Land be defiled with blood, do what otherwise may be done, it will not be cleansed but by the blood of him that shed it, *Numb.* 25. 23. Thus then when the Gods of the Earth execute Judgment upon the transgressours of the Law, they give an inhibition to the God of Heaven from further proceeding: Hence be these and the like speeches so frequent in Charges given in the Law to Magistrates, for punishing Offenders; so shalt thou take evill away forth of the mids of thee, *Deut.* 13. *Deut.* 19. and in other places, what evill? not only *malum culpe*, but that which is a consequent and fruit of it, *malum pena* too, as is plain, *Deut.* 13. 17. that the Lord may turn from his fierce wrath, and shew compassion upon thee.

On the other side, where they suffer the sword of Justice to rust and canker in the Scabberd, and suffer their Inferiours, as if they lived in an *Anarchie* to do what they lust, and let the Reines loose to all licentiousnesse, *ut cum carceribus sese effudere quadriga, fertur equis auriga*, as if there were no providence in the Almighty. Then the Lord who is jealous of his honour, and abhors all irregular motions, awakes as one out of sleep, and as a Giant refreshed with wine, he unsheatheth his glittering Sword, and executes vengeance both upon Prince and People, and (unlesse repentance follow) turnes them to a perpetuall shame; whereof you have many examples in the Book of Judges, to which *David* alludeth, *Psal.* 106. *The wrath of the Lord was kindled against his people, insemuch that he abhorred his owne Inheritance, and gave them over into the hands of the Heathen, and they that hated them were Lords over them.* And what a fearful Judgment did *Lot* his neglect of executing Judgment bring upon himselfe and Family, and upon all *Israel*? of *Israel* there fell by the hands of the *Philistims* at two Battels 3400. *Hophni* and *Phineas* were both slain with the Sword, old *Eli* at the newes broke his neck, his Daughter in Law, *Phineas* his Wife, at the hearing thereof was brought to Bed before her time, and died, and which had never before happened, as she complained at her Death, the glory departed from *Israel*, and the
Ark.

Ark of God was taken. This heavy curse came upon *Eli*, and upon his house, and upon all *Israel*, for not executing of Judgment upon such, as by their sinnes had kindled Gods wrath; and through the whole Book of Judges, how many Plagues are executed upon *Israel* for this sin; this is meant by that which is so often repeated in that Book, *In those daies there was no King in Israel*, *Judg.* 17. 6. 18. 1. 21. 25. that is, no ordinary Magistrate to inflict condigne punishment upon notorious Offenders.

As there is a neglect in executing Judgment in matters criminall: So (I feare in administration of Justice in matters civill. Where (if it be true which is commonly spoken) too many frustratory and venatory delaies, (as *Bernard* calls them) are used; its a generall complaint amongst those that have Law suits, that expedition is a Court-Lady, so nice and dainty, that a common person shall hardly be able to speak with her, yea that men of good rank must wait long, and woe much, and make Friends and send love tokens, some peradventure as costly, as she used to take, who gave occasion of the Proverb, *Non cuius homini contingit adire Corinthum*, before he can see her Face or enjoy her favour: thus it is with him that beginnes a Suit in any Court of Justice, whether ecclesiasticall or civill (I call them both so, because they both should be so) as with him that ventures upon the Ocean: *Calum undiq; et undiq; pontus*, or with one that enters into a maze, where he finds it an easie entry, *Sed revocare gradum, hoc opus, hic labor est*. He that is to contend with a potent and contentious adversary, must as he that undertakes voyager to the *East-Indies*, furnish himself before hand with 2. or 3. yeares provision at the least, or he shall be nforced to put on shore for new supply, before he shal be able to discover the Cape of good hope; the Medicine proves worse then the Disease, insomuch that if a man shall in the end prevaile against his Adversary, he may peradventure give the same answer to his Neighbours that rejoyce for his successe, that *Pyrrhus* gave his friends, who came to congratulate with him, after a great Victory he had got over the *Romans*, but with much blood-shed and losse of his best Souldiers and Captaines: yea (quoth he) but if I shall get such another Victory, I shall be for ever undone. This makes

makes some willing rather to part with their own Right, then to buy it at so high a rate, in those places *ubi major eris expensarum sumptus quam sententiae fructus*, as one complained of the Popes Court.

I do not, I cannot, I will not lay the blame upon the reverend Judges, who sit to heare and determine Causes in their severall Courts, the Causes that come before them are many, and as in all other things, so especially in matters of Judicature, its almost impossible in a short time to do much, and all well.

Veritas latet in abdito & profundo, as Democritus said; Truth lies hid in the bottome of a deep and dark pit, they must delve, and digge, and seek till they finde it. Some falsities at the first seeme no lesse probable then some truths; as the Croy-cole beares the colour of the best, and many base mettals make as faire a shew as the gold Ore, till the Fire discover them. The false Mother cryed as loud the child was hers, as the true Mother did: and therefore as a good Physitian doth first view the Urine, and feele the Pulses of his Patient, and enquire diligently into the cause and manner of his disease before he prescribe physick: so the Magistrate (who is the Physitian of the body polittick, as the other is of the naturall bodie) lest he erre in prescribing medicines, must dive into the bottome of the cause, heare witnesses, examine evidences, weigh all circumstances, and omit no meanes that may conduce for boulding out the truth. Its good counsell which was given to the *Israelites* touching the abuse done to the *Levites* Wife by the *Benjamites*:

Cicero.

1. Consider a part.
2. Consult amongst your selves.
3. Give sentence.

The two former be as the two propositions in a syllogisme; and to proceede to sentence before the other be thoroughly done, is to conclude without premises. No sinner was by the law of God so severely punished as the Idolater, but not upon a bare hear-say. (For *Si unusquisque erit accusator, quis erit innocens?*) The Judge must seek and make search, and enquire diligently whether it be true, and the thing certain, *Deut. 13. 14.* Its the glory of God to conceale a thing secret, but it is the Kings honour to search out a matter, *Prov. 25. 1.* So did Job, a petty King.

King as some suppose (a Judgat the least) *When I knew not the the cause , I sought it out diligently.* Job 29. 16. But he that for expedition gives sentence upon the first relation , may judge as unruly , as the accuser informes falsly ; as *David* did against *Mephiboseth* upon the report of a false servant.

The Magistrate then in using all the helps and advantages that may probably conduce for the clearing of the truth, and informing his understanding in the thing controverted , may not be justly cen'ured for a delayer of judgment; marry if after the cause be ripened, and all things fitted for Sentence, he shall then either for his own benefit, or for freinds or Favorites in the Court, use delays, let others plead for him that can, for my part I cannot excuse him from being partaker at least in other mens sinnes.

But I blame most the wrangling Client, whom I define a Salamander, that loves alwaies to be broyling in the fire of contention, *Qui lachrymas mittit, cum nil lachrymabile cernit.* He is never well but when he is working some ill; a right eele-catcher, no fishing for him but when the waters of peace be troubled and mudded. This is that *Abab*, that troubleth all *Israell*, who as *Jeremie* speaks of himself, but in another sense a contentious man, and one that striveth with the whole world. A rough *Ismael*, that hath his hand against every man, he goes not to law out of a desire of peace (for what hath he to do with peace) nor out of an honest desire of maintaining his owne Right (his own conscience can tell him he hath none) but either out of a desire of revenge, or because he knoweth himselfe more skilfull in packing and shuffling the Cards, then the party with whom he plaies; or presuming upon his own purse, or the simplicity and weaknesse of his Adversary, or out of hope by spinning in *infinitum* the thread of contention, and bringing his Adversary into an inextricable many of troubles, to inforce him at length either to part with his own Right, or to say of it as the false Mother said of the true Mothers Childe, let it be neither thine nor mine, but let it be divided. This is much furthered by Birds of a like feather, unconscionable Pleaders, Attornies, Solicitors, Clerks, and such like (mistake me not, I speak not to disgrace their Professions, they are all necessary and warrantable Callings, and I doubt not, but there be many of their Profession,

not

not only skilfull and learned, but which is better, honest, conscionable, religious, and to use *Jethroes* words concerning Magistrates, men of courage, fearing God, men dealing truly and hating covetousnesse: but withall it cannot be denied (the more pittie) that there be to many that use their places as Monopolies for themselves, and levell all their paines and studies, not at the publick good (which every private Trades-man in the works of his calling should principally intend; much more such as have the least imployment in Courts of Justice) but at their private gain: they count not how bad the Cause be. so the Fee be good: Gold is a heavy Mettall, and I will soon make it weight. When these shall meet with a tough and wrangling Client (as it is not like but Birds of a feather will meet) they will invent for his and their own advantage *mille nocendi artes*, a thousand delusory and venatory delaies, by demurrers and Writs of Errour, and appeals, and I wot not what to make the Suit endlesse. Souldiers live better by war then by peace, and these gain as much by contention, as they would loose by quietnesse. Maggots and flesh-flies feed on galled Horse-backs, and putrified soares, which if the skin were whole and sound, would quickly perish for want of food. These Vermin know no better meanes to preserve their own lives, then to keep the soare raw and open: And many Empiricks that want meanes and have little practise, when they meet with a Patient that is for their purpose, will impoyson the wound that it may be long in healing, and spend as much time in curing a rue-rub, or a blind blayne, then an honest and skilfull Physician will do in healing a Gangræna, or a fistula. I will not, I need not apply. When the Cause is ripened for hearing, and like to go against them in the same Court, then if all other tricks and advantages faile, an appeale must be made to another, and thence perhaps after much time and mony spent, dismissed and returned to the place whence the appeale was made: as Christ was first brought before *Pilate* as a computent Judge, before whom he was to be tried, thence upon better advise was sent to *Herod*, where after he had been falsely accused, and shamefully abused, a Consultation was had, and he returned to *Herod*. Give me leave to instance in one particular: a Minister wronged by his Parishoners in

payment of Tithes, commenceth a Suit for his releife in an Ecclesiasticall Court, as a place proper for triall of such things : and when after much trouble and many journies and long time spent, and (that which is not only of war (as *Vespasian* said it was) but of Law-Suits also, the string and strength) much money wasted, he is in good hope of Sentence, in comes a Prohibition and blowes all away, *Velut ventus folia, aut panniculum tellurium*. Methinks those Verses which were made of *Cesar* and *Bibulus*, when they were Consuls, the one being little better then a Cypher to supply the room, the other ruling at his pleasure, may not unfitly be applied to our Ecclesiasticall and civill Courts.

*Non Bibulo quidquid nuper, sed Casare factum est,
Nam Bibulo fieri consule nil memini.*

Both *Cesar* and *Bibulus* are Consuls, they have both the Sword of Authority put into their hands ; but *non Bibulo quidquam sed Casare factum est* : *Cesar* doth all, *Bibulus* scarce any thing at all, except drinking up of Fees : and as *Philip* (in *Plutarch*) said of two Brethren, whereof one was called *alteruter*, and the other *uterque* ; having heard them both speak, out of a dislike he had of the one, and approbation of the other : *alteruter* (quoth he) shall be *uterque*, and *uterque* shall be *neuter*. In our Fore-Fathers daies, the Ecclesiasticall power did not only stretch over Ecclesiasticall persons, but like the Tree which *Cambyfes* saw in his Dream, it over shadowed and over topped the temporall power too, and like *Noahs* Floud, it overflowed the highest Mountaines as well as the lowest Vallies. Then he might well have been tearmed (and so he was by some) *uterque*, but now the case is altered, *alteruter* is become *uterque*, and *uterque* is become a plain *neuter* ; or rather as *Ulysses* tearmed himselfe to *Polyphemus* *utis*, a no body. So that when on the one side I consider the Sciles and Papall Commands (for I think they had them from *Rome*) which our Ecclesiasticall Judges use in their Monitories and Citations ; and on the other side, finde how little is effected, and how easie all their doings are dashed out of countenance at the first sight of a Prohibition

hibition, it makes me call to minde the Story of a *Lacedaemonian*, who hearing a Nightingale singing in a Hedge, supposed she had been some great Bird, but having afterwards caught her, and found her almost nothing but a few feathers, he said, *vox es, prae terque nihil*, and I cannot better resemble them then unto the counterfeit shewes of *Semiramis*, when she fought against the King of *India*, which a far off seemed to be Elephants and dromedaries; but when they were thoroughly tried, proved nothing but Oxen-Hides, stuffed and homebasted with straw. Or to those Enemies of *Agelans* which seemed as they had been Giants, but one of them being gotten, it was found that they had stuffed their Dabbles and Breeches only to this end, that they might appeare terrible to their Enemies.

I disallow not Prohibitions where the Law allows them; where there is (as sometimes there may be) just cause for them: a River if it keep its selfe within its bounds, is as good a Neighbour as a man can have; but when it swells above its compasse, and overflowes the Banks, *Sternit agros, Sternit fata leta hominum labores*, it sweeps away and makes havock of all things that comes in its way. My wish is, that every river were confined within its own bank, that for the more speedy dispatch of Law-Suits, every Court were bounded within its own limits, that neither Ecclesiasticall would inroach upon Civill, nor Civill upon Ecclesiasticall, that when Prohibitions are granted, and the suggestion not sufficiently proved, the party wronged may be speedily dispatched by consultation, or otherwise convenient expedition releived according to Justice and Equity.

I am no Proctor for Ecclesiasticall Courts, in which I heare there be as many rubs, and lingring delays, as in any other. Its piety and commiseration of the Clergy, that moves me thus to speak, who between these are tossed up and down like Balls in a Tennis Court, having no sooner ended in one, they must begin a fresh in the other; So that in this case it falls out with a Minister, as with a silly fly, which with much labour and trouble having got out of a Spiders web, presently falls into another that holds her fast, and the faster for this, that having spent her strength in the former, she hath no power to resist in the latter. Or as it is with *Sisyphus*, whom Poets faine to be continually

rowing a stone to the top of an Hill, as soon as he hath got it thither it tumbles down again, so that he is put to a new labour: *Aut petis, aut urges rediturum Sisyphæ saxum.* *Sisyphus*, tumbling a stone may be a fit emblem of a Minister suing for his Tithes, and the *Motto* agrees very well, *aut petis aut urges*. Thus far of my former Proposition (its the duty of a Magistrate to see that the good and wholesome Lawes of his Country be duly and speedily executed) together with a touch by way of use of some impediments, which stop the due Execution of Judgment, both in matters criminall and civill; the latter followeth.

2 *Doffr.*

A Magistrate must without partiality or respect of persons give just Judgment: a Lesson as commanded in my Text, so long before commended to Magistrates by the first Law-giver: *Judge righteously between every man and his Brother, and the stranger that is with him, yee shall have no respect of persons in Judgment, Deut. 1. 16. 17. Yee shall not wrest the Law, Deut. 16. 19. and by Jehosaphat, in every cause that shall come before you, between blood and blood, between Law and Precept, Statute and Judgment, yee shall judge the people according to right, 2 Chron. 9. 10.* he must not be so hard hearted, as not to be pitifull and compassionate to the poor, nor so high minded, as not to give to the mighty his due titles and honour, nor so opinative and selfe-conceited, as never to be led by a multitude, nor so precise and scrupulous, as for feare of temptation, to debar a rich man from his presence; but neither pity of the poor, nor honour of the mighty, nor consent of the multitude, nor reward of the rich, must draw him an haire bredth from the Rule of Justice: this is the way, in it he must walk: not pity of the poor, for *thou shalt not esteem a poor man in his cause, Exod. 23. 3.* reliefe of the poor is a proper work of Charity, not of Justice; not honour of the great, for *thou shalt not honour the person of the mighty, Lev. 19. 15.* not consent of the multitude for *thou shalt not follow a multitude to do evill; neither agree in a controversie, to decline after many, and overthrow a truth, Exod. 23. 2.* not love of the rich, for *thou shalt take no reward, because reward blindeth the eyes of the wise, and perverteth the words of the just, Dent. 16. 19.*

The

The Law must be the Copy he must write by, the rule he must build by, the *Cynosura* he must saile by; and as *Job* saith of the Seas, *Hither he must goe and no further: hanc ultra citraque nequit consistere rectum*; he must neither go too short, nor too far, nor too much, nor too little, nor one way nor other tread awry: but as the Sun keeps a streight course under the Ecliptick line, without declining to either side of the Zodiack, so must he keep a strict course under the line and rule of the law, and not decline to either party further then equity and a good conscience will warrant him; he must not like Marriners and Saylers, *Obliquare Sinus*; fetch a compasse when the wind will not serve his turn, but rather be like the two Kine which carried the Ark of the Lord from *Eckron* to *Bethshemesh*, and turned neither to the right hand nor to the left, unlesse (as in some case it may fall out) there be just cause of mitigation.

In a word, he must lay judgment to the rule, and righteousness to the ballance: and as the ballance puts no difference between gold and lead, not giving a greater weight to gold because it is gold, nor a lesse to lead because of the baseness of the metall, but giveth an equall or unequall poyle to both without respect of either: so should a Magistrate with an equall hand weigh every mans cause alike, not respective to one more then another. This the *Egyptians* figured by the hieroglyphical form of a man without eyes or hands, intimating thereby that he should neither have hands to receive bribes, nor eyes to behold and respect the persons of men. The same did the Greeks signify, when they painted Justice between *Leo* and *Libra*, meaning that the Judg should be courageous in executing, and equall and indifferent in determining.

For the effecting whereof, three things are to be avoyded as so many dangerous rocks, any of which of it self is enough to cause him make ship-wrack of honesty and a good conscience.

The first is that which the Apostle calls the root of all evill, *Covetousness*, it's the very cut-throat and cankerworm of all Justice; it and Justice be *avicula non bene conveniunt, nec in una sede morantur*; they cannor lodg within one breast: *Facite me Romana urbis Episcopum, & ero proutinus Christianus*, said the wicked Pagan in *Hierome*: Give a covetous man such and such

*Hierom. ad
Pammachium.*
an

an Office, give him gold enough, or what will ye give him, and you shall have him sure; he will be what ye will, he will doe what ye will; though as absurd and repugnant to justice and right reason, as that Atheist thought it was to be a Christian. He will make the Laws as fit for your purpose, as *Procrustes* fitted his guests for his Bed; if they were too long, he cut them off by the knees; if too short, he stretched out their joynts till they were as long as the Bed. For avoyding of this, the Judg must remember that it is a property of every good Officer and Magistrate to be an hater of *covetousnesse*, as a thing *e diametro* repugnant to his profession, *Exod. 18. 21.* And that he cannot act such works of darkness though never so closely, neither by himself, nor by such Brokers as he keeps about him for like purposes: But God (who is like a wel-drawn picture, that eyeth every man in the room) doth behold it. *Quacunq; capeffes, restes saltorum stare arbitrare divos*, saith the Poet. *Quare si peccare vis, quere ubi te non vident, & fac quod vis*, saith Saint *Austin*.

The 2. Rock is fear or favour of great persons; but a Magistrate must be a man of courage, and where doth courage appear, but in resisting the mighty, in using the severity of the Law against Great ones if they offend. He is *misplaced* now, as the Poet called a King, a Shepherd of his people, and should have that care over those that are under his charge which a Shepherd hath over his Flock; who will not only destroy Maggots and flesh-flies, and such little Vermine as are noysome to his Sheep, but much more Foxes, and such Beasts as make havock of them; because one Fox may do more hurt in one night, then 10000. Maggots can in a whole year.

Now to make the Laws like Cobwebs, to hold Flesh flies, and such little Vermin, and for fear of displeasure or hope of gain, to let great ones escape, is as if a Shepherd should kill the Maggots in his Sheep, but withall give liberty to Foxes to worry them at their pleasure: or with *Domitian* to have a flap for every flie that cometh, and neglect the weighty affayrs of the Commonwealth. Hath not God styled the Magistrate with his owne name, *Psal. 82. I have said ye are gods*? Hath he not made him a promise of his presence and assistance? *God standeth in the congrega-*

congregation of gods, he is a Judge among Gods. He will be with you in the cause and judgement, 2 Chr. 19. 6. And he that hath assurance of Gods presence, needs not feare any other, though (his Magistracie set aside) far greater then himself, no more then David the Lion and the Beare when they assaulted his Sheep.

The third and last Rock is Kindred and Friends: and surely if any thing may give the Magistrate leave to set the Law upon Tenter, to rack and stretch it beyond its compasse, or to strain courtesie with it, or to muzzle and smother it if it be against him, it must be Kindred.

Those whom Nature hath made dear and neer unto us, we cannot choose but love; this is a lesson we learn, not by reading or hearing, but *Ex natura arripuimus, expressimus, hausimus*, as the Oratour speaks. This every man may see (if his own affections will not tutor him in this point) in Davids love to his sonne Absolon, an incestuous person, a murtherer, a Rebell against his own Father, one that sought to kill him from whom he received life: all this could not make David forget he was his son. What a mournfull Elegie sings he upon news of his death: *O Absolon my son, O my son Absolon, would God I had died for thee, O Absolon, my son, my son.* This was it that made good K. Asa dispense with the rigor of the law against Idolaters, when his Mother was found guilty, 1 King. 15. 13. And which made Seleucus, King of the *Locrenses* to be cruell unto himself, that he might shew some pity on his sonne, when he had made this law against Adulterers, that both their eyes should be pulled out: his own son being taken in the act, and brought before him, out of a fatherly pity he divided the punishment between his sonne and himself, and caused one of his sons, and one of his owne eyes to be pulled out.

But this, how potent soever to flesh and blood, must not prevail with Gods Deputy and Vice-gerent, to cause him to make the least digression from the course of Justice. Truth must be neerer to him then any of his Kindred: *If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the Wife that lyeth in thy bosome, or thy friend which is as thine owne soule, shall offend the law, thou shalt deale with him according to law,*
Deut.

Deut. 13. All should be of like kinn to the Judge, he should be as it is said of *Melchisedec*, without Father, without Mother, without Kindred; or as *Moses* saith of *Levi*, Deut. 33. *Who said to his father and mother, I have not seen them, neither knew he his brethren nor his own children.* Father, and Mother, and Brother, and Sister, and Wife, and Children, and Kindred, and Servants, and Favourites, if they be as dear to thee as thine own eye, or right hand, *erue, abscinde*, cut them off, cast them from thee; part with them rather then they shall part thee and justice.

A worthy example we have in the *Romane* story: *Junius Brutus*, first Consul of *Rome*, a Heathen man (yet indeed divers of the Heathen have out-stripped Christians in the practise of morall duties, though through want of faith their best works were but *splendida peccata*) when sundry young Nobles had conspired to reduce *Tarquin* after his banishment, he proceeded with more severity against his owne, and Brothers sonne, being of the conspiracy, then against the rest which were nothing allied unto him. The like authority did *Titus Manlius* use against his son, when he had offended the Law. Histories are full of the like, one of our own shall suffice for all.

Liv. dec. 3. lib. 8.

About the beginning of *Edward* the sixth his Reign, when in stead of *Romish* Superstition and Idolatry, the Gospel of Christ began to be planted in *England*, *Charles* the Emperour made request to the King and his Councell in behalf of the Lady *Marie* the Kings sister, that she might have Masse in her house, without prejudice of Law; the Councell amongst other matters of policy, consulting about this, sent unto the King Arch-Bishop *Cranmer*, and *Ridley* then Bishop of *London*, to intreat for the same, who coming before him alleadged the best reasons they could to accomplish it; which reasons he so pithily answered and confuted out of Scripture, that they were forced to confess his Replication to be true. Then they set on him another way, alleadging Civill and Politick reasons, her nearness unto him in blood, the dangers the denial thereof might bring to the Realm, the breach of Amity on the Emperours part, the troubles and rebellions the deniall thereof might renew at home; to which he replied, that all those reasons should never move him to yeeld to that he knew unlawfull, and that he was ready to part with goods,

Goods, and Kingdome, and life, and whatsoever he had, rather then to yeild to that which he knew certainly to be against the Truth: When all this would not move him, but they set on him a fresh, and would have no deniall, he burst into sobs and teares, and desired to desist from further molesting him in that matter; which made the Arch-Bishop, when they were gone, to say to the other Bishop, that the King had more Religion in his little Finger, then they had in their whole Bodies. If this resolution was seated in the hearts of all, to whom the Lord hath committed the Sword of Justice, then should we not have so many *Jethroes*, that dare not strike when God bids them, so many *Ananiassees*, that give command to smite when God forbids them; then should not the person of the mighty be so much honoured, nor Kindred so much respected, nor friends and followers so much favoured; nor should the Dorick Pipe seem so sweet Musick in many of our Courts, nor should the Lawes cry out that they are sometime smothered in their Beds, like the Harlots Childe, and sometime stretched like a Traytor on the Rack: nor should truth renew her old Complaint out of *Tertullian*, that she wanders up and down like a stranger in the World, and cannot finde Entertainment with some that professe it: nor should Justice exclaim, that she is sometimes shouldered out of her Predicament of Quality, and inforced to take a room in Relation, to become a meer respective thing, which hath no entity of it selfe, without relation to some other thing.

I have perswaded my selfe far better things of you (*R. 7.*) who as you have a long time already given sufficient demonstration of your learning and abilities, for those high places where in God hath set you; so have you also of your care and zeale, for executing of righteous Judgment. Now as *Plutarch* writes of *Rue* and *Garlick*, that being planted beside *Roses*, they make them smell the sweeter; So the corruption of evill Magistrates, set by the vertues of the good, make them more pleasant in the nostrils of all good men. I doubt not but you may say with *Samuel*, whose Oxe have we taken, or to whom have we willingly done wrong, or at whose hand have we received any Bribe, to blinde our Eyes therewith?

Onely for conclusion, because you are men, and therefore

cannot challenge unto your selves any immunity or priviledge from falling; let me beseech you, that the Doctrines already proposed and proved, may serve as Rules to keep you in an even course; let the feare of God be upon you, take heed and do it. To this purpose, first remember, that God hath set you in his own room, and stiled you with his own name: its the chiefe study of a Poet, that every speech, and action, and gesture, be futable to the person he brings upon the Stage.

*Sic Medea ferox, invictaque, flebilis Ino,
Perfidus Ixion, lo-vaga, tristis Orestes.*

You are upon the Stage, and you act Gods part, with whom there is no iniquity, nor respect of persons, nor receiving of reward, 2 Chron. 19. 2. think that God is present with you. *God standeth in the Congregation of Gods, he is a Judge among Gods*; he notes your Actions, he heares your words, he pries into your hearts, and spels every syllable of your conceits: the Almighty cannot be more fully expressed to the eye then by that old Hieroglyphick of an eye upon the top of a Staff, an eye upon the top of a Staff looks every way, a Staff is not onely a prop to support him that leanes upon it, but it is a weapon both of defence and offence: God is an Eye, do what yee will, he sees you; he is a sure staff, if yee lean unto him, he will support you; if yee do well he will defend you, if amisse he will beat you. Wherefore now let the feare of God be upon you, take heed what yee doe, for yee execute not the judgments of man but of the Lord; let not reward blind you, nor friends sway you, nor intreaty move you, nor might terrifie you, nor one thing nor other draw you aside from that which is right; honour the mighty, pittie the poore, respect friends and favourites, love kindred, but still, *Salva pietate & justitia* preferr truth and a good conscience before them all: These God and the King, and the Laws, and the Countrey, and all good men, expect at your hands; and if yee doe them, the evill shall dread you, the good shall pray for you, the Heavens shall applaud you, the Angels shall rejoyce at you, God shall blesse you with his best blessings

sings, and yee shall not need to be ashamed, when you shall speak with your enemies in the Gate.

For the better effecting of that which hath been spoken concerning righteous judgment, some things are required of others who come hither to act their parts in such businesses as are to be handled at these Assizes: Judges, though they be styled Gods, yet are they not omniscient, but must heare many things with other mens cares, and see with other mens eyes; and as the Philosopher saith, that *Quicquid est in intellectu, prius fuit in sensu*: so whatsoever comes to the Judge to be determined according to Law, must first passe through the hands of witnesses and Jurors, and Pleaders, and others; these are to the Judge as the externall senses, and memory, and phantasie, are to the understanding, now if these faile in performing their severall duties, the best Judge may err in Judgement, as doth the understanding in apprehending of objects, when the senses being ill affected, doe not rightly informe. It is in matters of Judicature as in a Clock, if all the Wheels and Wyers be in tune below; the fault is in the Hammer or Bell, if it keep not time above; but the Bell may misse the hour, and no fault in it, but in some Wheele or Pinn or Wye, that is out of order; so if any inferior parts of this Engine be out of course; if the witness come hither to sell or lend his freind a false oath, in hope of a like courtesie from him at another time: if the Jury agree upon a Verdict contrary to the evidence, or if the Lawyer respect his Clyent more then the truth, and study rather to shew himselfe *A Gellius. Dicendi peritum*, then *Virum bonum*, as it he were one of *Protagoras* his Schollers, whose profession (as *Gellius* tells us) was to teach *Quanam verborum industria causa infirmior fieret fortior*, how to make the worle Cause seem the better: How can the Judge, who (unlesse the contrary be privately knowne unto him) is to proceed, *Secundum allegata & probata*, but faile in executing of Judgment and righteousness?

To these I should now have directed my speech, but being prevented by the time, I onely begg at Gods hands, that hee would work in the heart of every man who is to be employed in any of these businesses, an holy desire and conscionable endeavour to discharge his duty. Lord thou hast commanded that
Judgment

Judgment and Righteousness be executed: *Da quod jubet, & jube quod vis*: thou O God of truth, let no man open his mouth against the truth; let Witnesses swear truth, and Jurors veridical truth; and Pleaders lay open the truth; and Judges give sentence and Judgment according to truth; that equity and truth may meet together; that righteousness and peace may kiss and embrace each other, even for *Jesus Christ* his sake, who is the way and the life, and the truth; to whom with thee and the holy Spirit, &c.

Errata.

Page 1. l. 6. for *hava* r. *leave*. p. 6. l. 7. for *speciosus* r. *speciosa*. p. 133. l. 19, 20. for *Amus* r. *Ancus*.

FINIS.
